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ceit  
1600  
5.3

# FAOISTIN NAOM-PAORAIS

---

i laithin, i n-gaeóil, agus i mbearta

maile le gléar breathnugte ar an scéir agus ar  
na fo-pháirtib ón Scribhinn Dúda.

Idir n-a cúir i n-easair

Leir an

Ádair pádrais ua Duinnín.

Idir n-a cúir amac

oo

m. h. gill 7 a mac, Teoir,  
i Spáio uachtaraig uí Conaill  
i mbaile áda Cliaé.

1906.

Celt 1600.5.3



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# FAOISTIN NAOMH-PÁDRAIS

1 LAIOTH, 1 NGAEOILS, AGUS 1 MBÉANLA

maile le gléar breathnuithe an an tseicr agus an  
na fo-páirtibh ón Scribhinn Diaða

1ar n-a cúir 1 n-easgar

Leir an

ACAIR PÁDRAIS UA DUINNÍN.

1ar n-a cúir amac

oo

m. h. GILL 7 A MÁC, Teor.

1 Spáio uachtaraig Uí Conaill

1 mbaile áta Cliaé.

1906.

naoi bpingne glan





15

# FAOISTIN NAOMH-PÁDRAIG

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1 LAOIDIN, 1 NGAEÓIL, AGUS 1 MBEARLA

maile le gléar breastnuithe ar an scéir agus ar  
na fo-páirtib ón scribinn Diaða

1ar n-a cúir 1 n-easair

leir an

ACAIR PÁDRAIG UA DUINNÍN.

1ar n-a cúir amac

oo

m. h. gill 7 a mAC, Teor.

1 Spáio Uachtaraig Uí Conaill

1 mbaile áta Cliaé.

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1906.

C. 1600.5.3



muintear b'p'ín agur nualláin, baile atá cliaf. -

## RÉAM-RÁD.

---

**NÍ**L don rcribinn a bainear le fean-rtair na héirneann ir tábaictaige 'ná fadoirtin Naomh-  
Pádraig. San cúigheas doir ir eas rcrib Pá-  
raig an cunnatar ro ar a beataid féin, ar an  
gcuma i n-ar ionnabhad é i n-doir a fé mblia-  
dan véas, ar an anbhuid ir ar an gcruaótan  
o'fulaing fé i noútaig a briaigveanair, ar a óút-  
iact crioite, ar a óioigair aighnó. Tá cunnatar  
ran b'fadoirtin ar an gcuma i n-ar leatad crio-  
eamh Érioirt ar fuaid oileain na héirneann, ar  
an gcuma i n-ar ériall ar b'prioim-arptal ó  
éad éad na tíre as foirceadual Soircéil an  
Tigearna asur ar a gile ir o'éirig leir.

Ir beas an iongnad go mbead mórdáil ar  
Gaedealaib ir cunnatar cóim cruinn cóim b'rioig-  
mar ran oo beir aca ar bunadair a neaglaire  
ir ar fean-rtair a o'tíre. Ní gan éruaótan ná  
anróg oo cuiréad eaglaire Érioirt ar bun i  
néirinn. Ní gan géar-leannmain ná oirtad fola  
oo coimead clann oilear na nGaedeal zheim uain-  
gean ar a gcruveamh ar fead cúig céad véas ve  
bliaónaib. Ar Gaedealaib na fé reo asur  
ar a gclainn bíod a milleán asur a conac  
má leigir an cruveamh rain uata le fuair ir

le faillige. Buo cóir vo ġaeðealaid ħireann  
 aġur vo ġaeðealaid uile an voñain an-ġuim  
 vo ċur i b'faoirtin p'ðoraid. Léigtoir ir ať-  
 léigtoir i; cuirtoir i, lámaid a b'páirtide i.  
 'Óeanaidoir maćtnam ar beaťaid ir ar ċeagairc  
 ar b'p'ioñ-ap'rtail; leanaidoir ġo oúťiaćťad a  
 loġs.

'Sé ċuirear ġioñam ran leabair ro ná an  
 f'faoirtin o'airťiuġad ġo ġaeðilġ; aġur i o'p'eo  
 ġo b'p'eaofaide mear ċruinn vo 'óeanañ ar an  
 airťiuġad rain vo ċeapair ġur mait an ġuo an  
 leaġad ġaeðilġe aġur an laioean bunaðarad  
 vo ċur ar aġaid a ċeile. Tá airťiuġad b'earla  
 le faġail i noeiread an leabair, mar ġu'il ġo  
 noeanrad ré áir vo macaid léiginn ná ġu'il  
 clirťe ar an nġaeðilġ ná ar an laioin. Ir  
 cóir oam a doñaid annro ġur mór an veire  
 oam leabair an f'faoirtis\* le linn na hoib'pe  
 reo. Ir mait an congnañ, leir, vo ċuġ tr'iuir  
 oem 'ólút-ćáiruib .i. Taðġ uā Donnćadā aġur  
 Seán uā Ceallaid aġur Ripeáro uā Foġluad  
 oam, aġur beirim mo buiðeacdar oóib oá ċionn.

PAÓRAID UÁ OUIINNÍN.

---

\* "Latin Writings of St. Patrick," ó láim Newport J. D.  
 White, D.D. *Proceedings of the Royal Irish Academy*, Vol. xxv.,  
 Sec. C., No. 7.

## Δη κλάρ.

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Λεστανάτ

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Ψοιρτιν ηαομ-πάσμαις ι λαιοιν αςυρ ι  
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Ψο-μαίότε όν Σορίβιnn Διαόα ραν Ψοιρτιν 5I

Ψοιρτιν ηαομ-πάσμαις ι mέαρλα - - 65

Non sum liber? Non sum apostolus? Nonne  
Christum Iesum Dominum nostrum vidi? Nonne  
opus meum vos estis in Domino?

Et si aliis non sum apostolus, sed tamen  
vobis sum; nam signaculum apostolatus mei vos  
estis in Domino.

*Epistola Beati Pauli ad Corinthios*  
*Prima ix. 1-2.*

**ῥΑΟΙΡΤΙΗ ΝΑΟΗ-ῬΑΥΗΑΙΣ.**



## Incipit Confessio Sancti Patricii, Episcopi.

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1. Ego, Patricius peccator, rusticissimus et minimus omnium fidelium et contemptibilis sum apud plurimos.

Patrem habui Calpornum diaconum filium quendam Potiti presbyteri qui fuit uico Bannauem Taberniae. Uillulam enim prope habuit, ubi ego capturam dedi. Annorum eram tunc fere xui. Deum uerum ignorabam et Hiberione in captiuitate adductus sum cum tot millia hominum secundum merita nostra, quia *a Deo recessimus et praecepta ejus non custodiimus* et sacerdotibus nostris non obedientes fuimus qui nostram salutem admonebant. Et Dominus *induxit super nos iram animationis suae et dispersit nos in gentibus multis etiam usque ad ultimum terrae* ubi nunc paruitas mea esse videtur inter alienigenas.

2. Et ibi Dominus *aperuit sensum incredulitatis meae* ut uel sero rememorarem dilicta mea et ut *conuerterer toto corde* ad Dominum Deum meum qui *respexit humilitatem* meam et missertus est adoliscetiae et ignorantiae meae et custodiuit me antequam scirem eum et antequam saperem uel distinguerem inter bonum et malum et muniuit me et consulatus est me ut pater filium.

## ῥΑΟΙΡΤΙΝ ΝΑΟΜ-ῬΑΘΡΑΙΣ, ΕΑΡ- ΡΟΣ, ΑΝΗΡΟ ΡΙΟΡ.

---

1. Μίρε, Ῥάθραις πεσασέ, αν τέ ιρ τυαταίγε  
αγυρ ιρ λυγα οε ρνα ρίρέαναιβ ζο λέιρ, αγυρ ιρ τάιρ  
αζ α λάν μέ.

Ὁ'é b'αταίρ vαm Calpurnius vέαζάναε, mac Ῥοτίτυρ,  
ῥαζαρτ ό ζήρσις Ὑαναδem Taberniae; αγυρ βί αίτ-  
ρεαδ αίγε comζαραε, μαρ αρ ζαβαδ im ἔραιζιο μέ.  
Ὁίορ τυαίριμ le ρέ βλιαδύνα vέαζ v'αοιρ αν τράε  
ῥαιν. Νίορ b'eol vαm αν ρίορ-Ὀία; αγυρ vα ρυζαδ  
ζο hέιρινν im ἔραιζιο μέ maille le hil-miltib  
vαοιne, ρέ μαρ βί τυιλλτε αζαινν; όιρ vο έρείζ-  
εαμαρ Ὀία, αγυρ νίορ comlionaμαρ α αίτεαντα, αγυρ  
ní bímír umal vάρ ῥαζαρταιβ vο comairliζεαδ ρινν  
cum leapa αρ n-anma. αγυρ v'ῥεαρ αν Τίζεαρνα  
οραινν ῥραοε-εuiλε α ῥειρζε; αγυρ vο εuiρ αρ ῥάν  
ρινν αρ il-éineadócaib ζeintilíde ρiú amáin ζο  
ῥορ-imeall na cρuinne, μαρ ιρ ionῥaίcρiona mo  
ῥυαῖραιvεαετ-ῥα ῥά láταιρ i meapc aicmíde ιαῥαετα.

2. αγυρ ανηρύvο vο noετ αν Τίζεαρνα αρ εέαv-  
ῥαδ mo mί-έῖρeioῃεαετα-ῥα, ionnuρ, vά vέrvεαν-  
αίγε é, ζο ζcuiῃneocáινν αρ mo éionntaib αγυρ ζο  
n-iompócaínν vε lán-έρoíde cum mo Τίζεαρνα Ὀία  
vο τυιζ vοm uiríῥεαετ, ιρ vο ζlac τρυαζ v'óιγε  
m'ainbῥεαῥα, ιρ vο éoεuiζ μέ ρul αρ εuiῃεαῥ eolar  
αιρ ιρ ρul αρ táινιζ τυιζριντ vαm ιρ ρul αρ λέιρ  
vαm αρ μαίτ ρeoéαῥ αν τ-olc, αγυρ ευζ caóῃναδ ιρ  
ῥólar vαm ρέ μαρ εuiḃῥαδ αταίρ vά mαc.

B

3. Unde autem tacere non possum, neque expedit quidem, tanta beneficia et tantam gratiam quam mihi Dominus praestare dignatus est in *terra captiuitatis meae*; quia haec est *retributio* nostra ut post correptionem uel *agnitionem Dei* exaltare et *confiteri mirabilia* ejus coram *omni natione quae est sub omni coelo*.

4. Quia non est alius Deus nec umquam fuit nec ante nec erit post haec praeter Deum Patrem ingenitum sine principio a quo est omne principium, omnia tenentem, ut dicimus, et eius Filium Iesum Christum qui cum Patre scilicet semper fuisse testamur ante originem saeculi spiritaliter apud Patrem inenarrabiliter genitum ante omne principium. Et *per ipsum* facta sunt *uisibilia et inuisibilia*; hominem factum morte deuicta in caelis a Patre *receptum*. Et *dedit illi omnem potestatem super omne nomen caelestium et terrestrium et infernorum et omnis lingua confiteatur ei quia Dominus et Deus est Iesus Christus* quem credimus. Et expectamus aduentum ipsius mox futurum iudex uiuorum atque mortuorum, *qui reddet unicuique secundum facta sua*. Et *effudit in nobis habunde Spiritum Sanctum, donum et pignus immortalitatis*, qui facit credentes et obedientes ut sint *fili Dei et coheredes Christi*, quem confitemur et adoramus unum Deum in Trinitate sacri nominis.

5. Ipse enim dixit per profetam: *Inuoca me in die tribulationis tuae et liberabo te et magnificabis me*.

4. Mar ní' don 'Dia eile ann ír ní raibí riamh ír ní beirí go deo, aet 'Dia an tAdeair gan geineamhain gan túr, gurab uairí gac túr—É uile-cumhachtac mar, doeirimíó; agus a mac íora Críort go noearbhuisimíó a beirí i bfoadair an Adeair riamh roimh túr an doimhain, do geinead ón Adeair go do-luairíte i moct rriomadálta roimh gac túr; agus ír tríó rin do veinead an ro-feicriona agus an do-feicriona; do veinead i n-a dúine, agus iar mbuadactaint do ar an mbár, do glacaó 'rna flaitir as a Adeair É. Agus do tug seirdean an uile cumhacht do ór cionn gac ainme dá bfuil 'rna flaitir ír ar an ualaim ír i n-irreann; agus doimhigead gac teanga do gurab é íora Críort an Tigearna agus an 'Dia i n-a gceirveam. Agus tá rúil agaimn le n-a luact-éadct i n-a dúair-ro, i n-a breiteamh ar beoúib ír ar marb-aió, cum cúirtugad le cáó do réir a ngníomairta. Agus o'feair Sé oraimn go líonmair an Spioraid Naomh, tabairtar agus geall na do-marbécata, do-ghíonn de luct ceirvim ír umlaibéadca maicne 'Dé ír cómh-oirgíóde le Críort, an Té doimhigimíó ír doiraimíó i n-don 'Dia i uCríonóio an naomh-ainme.

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Et iterum inquit : *Opera autem Dei reuelare et confiteri honorificum est.*

6. Tamen etsi in multis imperfectus sum, opto *fratribus et cognatis* meis scire qualitatem meam ut possint perspicere uotum animae meae.

7. Non ignoro *testimonium Domini* mei qui in psalmo testatur : *Perdes eos qui loquuntur mendacium.* Et iterum inquit : *Os quod mentitur occidit animam.* Et idem Dominus in euangeliiis inquit : *Uerbum otiosum quod locuti fuerint homines reddent rationem de eo in die iudicii.*

8. Unde autem uehementer debueram *cum timore et tremore* metuere hanc sententiam in die illa ubi nemo se poterit subtrahere uel abscondere sed omnes omnino *reddaturi* sumus *rationem* etiam minimorum peccatorum *ante tribunal Domini Christi.*

9. Quapropter olim cogitaui scribere sed et usque nunc hesitaui ; timui enim ne inciderem in linguam hominum quia non dedici sicut et ceteri qui optime itaque iura et sacras literas utraque pari modo combiberunt, et sermones illorum ex infantia numquam mutauerunt, sed magis ad perfectum semper addiderunt. Nam *sermo et loquela* nostra translata est in linguam alienam sicut facile potest probari ex salua scripturae meae, qualiter sum ego in sermonibus instructus et eruditus ; quia inquit Sapiens, *Per linguam dinoscetur et sensus et scientia et doctrina ueritatis.*

adubairt fóir: ír ionmholtá é gníomhartha Dé o'fáir-  
néir ír o'adomáil.

6. Aét, ar fon go bfuilim neamh-fóirbte i n-a  
lán neite, ír mian liom fíor mo éailibéacta oo  
beir ag mo b'áitrib ír ag mo gáoltaib, ionnup  
sur léir oóib ró-toil m'anma.

7. Ní ag déanamh veapmaio acáim ar fíadónaire  
mo tigeapna o'adomuiqeann ran tSailm: Millfir  
luét labartha an éitig. Agus aoeir Sé fóir: An  
béal o'innireann an t-éiteac marbuiqeann ré an  
t-anam. Agus aoeir an tigeapna céadna ran  
Soircéal: An baot-focal a labarfaio oaoine cait-  
rio cunntar oo tabairt ann lá an b'neiteamhnair.

8. Ar an adbar rain ír cóir nam, le bárr faic-  
cír ír éit-eagla, ró-uamhan oo beir oim roim  
an mb'neiteamhnair rain an lá úo ná fuigíó doinne  
oul ar ceal ná i b'rolac, aét go gcaitrimio uile  
cunntar oo tabairt i n-ar b'peacairíob, fiú amáin  
rma peacairíob ír luğa, ór comair beinnre an  
tígeapna Crioirt.

9. Oá b'rig rin, ír faoó meapap reiríobad, aét oo  
rtaonar go oí ro; mar b'eagal liom ná mağainn ó  
béal na noaoine; óir ní raib an tabairt ruar oim,  
ré mar acá ar oaoimib eile go bfuil ráir-eolar aca  
ar an n'olige ír ar an Scribinn Oiaóá, agus ó aoir  
leimib oóib náir aetruigeapna a n-uirlabha aét i n-a  
ionao rain go mbíoir ag gnat-éir feabha air. Óir  
o'atruigeab mo éainnt ír m'uirlabha-ra cum tean-  
gan iaracta. Aét ír fupairte o'aitint ar blar mo  
reiríobne, laigeao mo éuro fogluma ír mo léiginn  
i oiractaib; mar, amáil aoeir an tEagnaó: Ar an  
o'eanğain aiteoóar ciall ír eolar ír teagarc na  
rípinne.

10. Sed quid prodest excussatio iuxta ueritatem praesertim cum praesumptione? Quatinus modo ipse adpeto in senectute mea quod in iuuentute non comparaui; quod obstiterunt peccata mea ut confirmarem quod ante perlegeram. Sed quis me credit etsi dixero quod ante praefatus sum? Adoliscens, immo pene puer imberbis capturam dedi, antequam scirem quid peterem uel quid adpeterem uel quid uitare debueram. Unde ergo hodie erubesco et uehementer pertimeo palam denudare imperitiam meam quia desertus breuitate sermonis explicare nequeo. Sicut enim Spiritus gestit et animas et sensus monstrat adfectus.

11. Sed si itaque datum mihi fuisset sicut et caeteris! Uerumtamen non silerem *propter retributionem*. Et si forte uidetur apud aliquantos me in hoc praeponere cum mea inscientia et *tardiori lingua*, sed scriptum est, *Linguae balbutientes uelociter discent loqui pacem*. Quanto magis nos adpetere debemus qui sumus, inquit, *aepistola Christi in salutem usque ad ultimum terrae* etsi non deserta sed ratum fortissimum *scriptum in cordibus uestris non atramento sed Spiritu Dei uiui*. Et iterum Spiritus testatur, *Et rusticationem ab Altissimo creata est*.

12. Unde ego primus rusticus, profuga, inductus scilicet qui nescio in posterum prouidere, sed illud scio certissime quia utique *priusquam humiliarer*

10. Δέτ καὸ ἐὰν ταίηδε λεάτ-ρεάλ το πείρ να  
 φίρυννε, σο μόρ-μόρ λεάτ-ρεάλ υπηδύραδ? Μαρ τὰ  
 τνύτ αἰαμ φέιν ανοίρ ι ν-αοίρ μο λείτε λειρ αν ρυο  
 νάρ ζαδαρ ἐυἰαμ λε λινν μ'οίγε. Οἱρ το χοίρε μο  
 ῤεααίθε μέ αν να νείτε βι λείγτε αἰαμ ἔεανα φέιν  
 το λείρ-ῤεαδρυζαδ. Δέτ εια ἐρειορεαδ μέ, αδαίρ ιρ  
 σο νῶεαρφαίνν αν ρυο αουδαρτ ἔεανα? Νυαίρ νά  
 παίβ ιονναμ δέτ δοράναδ, νό οά νῶεαρφαίνν πάιρτε  
 ροίμ ἔεαδτ φέαρσίγε, το ζαδαδ ιμ ἡραιγιο μέ ρυλ αν  
 β'εολ υαμ καὸ το. λεαρφαίνν νό το ἐνύτφαίνν, νό καὸ  
 βυδ ἔοίρ υαμ το φέαναδ. Οά ἡρίγ ριν τὰ ρεάτ ιρ μόρ-  
 εαγλα ορμ μ'αίνδρφορ το νοἔταδ ρά λάταιρ; μαρ, ὅν  
 υαίρ νά ρυλ ταδαίρτ ρυαρ ορμ, νί φέιοιρ λιομ μο  
 ρμυαίντε το ἐυρ ι ν-υμάλ λε κομζαρ καίνντε. Οἱρ  
 το πείρ μαρ οιβριζεανν αν Σπιοραιο ιρ εαδ νοἔτανν  
 αν ούτρεαδτ αναμ αἰυρ εἴρεαδτ.

11. Δέτ, οά ἡβροννταιθε ορμ-ρα μαρ το βρονναδ  
 αν ὀαοιμβ είλε! 'Ν-α ὀιαῖο ραν ιρ υίλε, αν ρον αν  
 ἐύιτιμ νί εἴρτρινν. Αἰυρ μά'ρ οόίγ λε ν-α λάν σο  
 ἔφυιλμ υομ ἐυρ φέιν ἐυμ τοραίγ ραν νιὸ ρεο, λεμ  
 αίνδρφορ ιρ λεμ ἔεανζαίν ρό-λείρε, τὰ ρερίοβτα :  
 ἔεανζεάδα λυέτ να ἡριοταιρεαδτα ιρ μεαρ το  
 ἔλεαδτφαιο αν τριότἔαίν το λυαδαδ. Νάδ μόρ ζυρ  
 ἔόρα ὀύινν-νε τνύτ το βεἴτ αἰαίνν λειρ ριν, ιρ ζυρ  
 ρινν-νε, υαρ λειρ, εἰρἱρτίλ Ἐρίορτ ἐυμ ραορἔα σο ρορ-  
 ιμεαλλ να ρυιννε; αν ρον ναδ εἰρἱρτίλ λείγεαντα ι,  
 ἡρεἴτ ρό-ἔρέαν ιρ εαδ ι, ατά ρερίοβτα ι νῡαρ ζεορἱο-  
 τίβ αἰυρ νί τρέ ὀυβ ἐ δέτ τρέ Σπιοραιο Οέ βι. Αἰυρ  
 ραίρνεἴρεανν αν Σπιοραιο ρόρ; Αἰυρ αν φιορ-  
 υαδτρεαδ το ἐρυτιγ Σε αν τυατάτ.

12. Οά ἡρίγ ριν, μἱρε βι αν υούιρ ιμ τυατάδ ιρ ιμ  
 ὀεοραίθε ζαν ρογλυμ, αν ἐυμα νά παίβ φιορ αἰαμ  
 ειονναρ ρηιόδ το ὀέαναμ ι ζεόμαίρ αν τρεοζαίλ



ego eram uelut lapis qui iacet in *luto profundo* ; et uenit *qui potens est* et in sua misericordia sustulit me et quidem scilicet rursum adleuauit et collocauit me in summo pariete. Et inde fortiter debueram exclamare ad *retribuendum* quoque *aliquid Domino* pro tantis beneficiis eius, hic et in aeternum, quae mens hominum aestimare non potest.

13. Unde autem ammiramini *magni et pusilli qui timetis Deum*, et uos dominicati rhetorici audite et scrutamini. Quis me stultum excitauit de medio eorum qui uidentur esse sapientes et legis periti et *potentes in sermone* et in omni re ? Et me quidem detestabilem huius mundi prae ceteris inspirauit, si talis essem ; dummodo autem ut *cum metu et reuerentia* et *sine querella* fideliter prodessem genti ad quam *caritas Christi* transtulit et donauit me, in uita mea, si dignus fuero, denique ut cum humilitate et ueraciter deseruirem illis.

14. In *mensura* itque *fidei* Trinitatis oportet distinguere *sine reprehensione* periculi notum facere *donum Dei* et *consolationem aeternam* sine timore fiducialiter Dei nomen ubique expandere ut etiam *post obitum meum* exagallias relinquere fratribus et filiis meis quos in Domino ego baptizauim, tot milia hominum.

15. Et non eram dignus neque talis ut hoc Dominus seruulo suo concederet post erumpnas et

13. Ar an aóðar pain, a óaoine, ioir móir agur beas, go bfuil eagla Dé oirib glacair iongnad; agur, a óriáiróite ró-maoiró, éirir i r óéanair léir-rcóiróad: Cía glairó oim-ra im leamair i r mé ar lár foirne gur óóig le uaine orá go bfuil i eolgaó oile r an nólige agur catacaó i gcainnir i r r an uile níó? Agur, mire fairir rin, acá fá éair ag an raogal ro, vo féir Sé ionnam tar éac, amair i r vó mbuó uaine ven tróir pain mé; acó amáin go brógn-fairn go uilear, le heagla i r le hupairm i r gan gairán, vón éinead úo i n-ar feol gnáó Críoir mé, i r gur bponn orá mé lem raogal vó mb'fíú mé é; 'reacó i r go mbeinn mar feirbireac áca go humair i r go uilear.

15. Δὲν νίον β' φίλ μέ, ἢ νίον οὐνε τὰ λειτέο  
μέ, ὅο μβνονηαὸ ἀν Τίγεαηνα ἀν νίὸ γιν ἀρ Δ

tantas moles post captiuitatem, post annos multos, in gentem illam tantam gratiam mihi donaret, quod ego aliquando in iuuentute mea numquam speraui neque cogitaui.

16. Sed postquam Hiberione deueneram, cotidie itaque pecora pascebam et frequens in die orabam; magis ac magis accedebat amor Dei et timor ipsius et fides augebatur et spiritus agebatur, ut in die una usque ad centum orationes et in nocte prope similiter, ut etiam in siluis et monte manebam. Ante lucem excitabar ad orationem per niuem per gelu per pluuiam; et nihil mali sentiebam, neque ulla pigritia erat in me sicut modo uideo, quia tunc *spiritus* in me *feruebat*.

17. Et ibi scilicet quadam nocte in somno audiui uocem dicentem mihi, Bene ieiunas, cito iturus ad patriam tuam. Et iterum post paululum tempus audiui *respondum* dicentem mihi, Ecce nauis tua parata est. Et non erat prope sed forte habebat .cc. milia passus. Et ibi numquam fueram nec ibi notum quemquam de hominibus habebam. Et deinde postmodum conuersus sum in fugam et intermissi hominem cum quo fueram .ui. annis et ueni in uirtute Dei qui *uiam meam* ad bonum *dirigebat* et nihil metuebam donec perueni ad nauem illam.

18. Et illa die qua perueni profecta est nauis de loco suo. Et locutus sum ut haberem unde nauigarem cum illis et gubernatori displicuit illi et

feiribíreac dóct tar éir anróis ir an oirleadh rain  
cruaótain; tar éir braidheanair, go noáilreac ré  
óam fé éann móran bliadan an oirleadh rain ghráir  
le haíaró an éiníó rin, ruo ná raib rúil agham leir  
ná aon éimíneam agham air noime reo le linn m'óige.

16. Iar oteact go héirinn oam, áh, b'é ba gno  
i n-aghairó an lae agham beir ag aeóreac mion-  
eallais, aghur ba mionc ran ló ag gairé mé. Bí  
ghráó aghur eagla Dé ag uil i mbreir ir i mbreir, aghur  
oo méaduigti ar an gceiríneam ir oo ghíorugti ar  
an rrioraio agham, i rlighe go n-abrainn oirleadh  
ir céad uirnaigti i n-aon ló amáin aghur geall leir  
an áiream céadna irtoíche, óa mbuo amuis fá'n  
gcoill ir fá'n rliab féin oam é. Oo uirigti mé  
cum uirnaigti noim ló má rneacta, má ríoc, má  
reartainn. Aghur níor óein rain voóar oam ná ní  
bíóó leirce oim, fá mar ir léir oam anoir, mar bíóó  
an rrioraio ag blaómaó ionnam an tráct úo.

17. Aghur anhrúo go vearbta oíche áiríche trém  
cóulaó oo-éuala an gút 'gá ráó liom: "Ir maí é oo  
éporcaó ir tú ar tí uil ic óútaió féin." Aghur áirí,  
tar éir camailín aimríne, oo-éuala an rreagra 'gá  
ráó liom: "Féac, tá oo long ullam." Aghur ní raib  
rí ar mo cómgar, aóct óa céad míle rlighe uaim b'féoir;  
aghur ní raóar riam ran áic rin, ná ní raib áitne  
agham ar doinne ann. Aghur leir rin ba gárrí gur  
ceicear liom féin, aghur o'rágar an rear go raóar i  
n-a foóair ar reao ré mbliadan, aghur éanao o'feair-  
taib Dé, a bí oom rtiúruó ar rlighe mo leara, aghur  
níor b'eagal liom aon níó gur ríoricear an long rain.

18. Aghur an lá oíreac go oánao ann oo boó  
an long léi; aghur oubarc-ra go raib an oirleadh  
agham ir béraó anonn ran luing mé i n-a bfoóair;

acriter cum indignatione respondit, Nequaquam tu nobiscum adpetes ire. Et cum haec audiissem sepeaui me ab illis ut uenirem ad tegoriam ubi hospitabam; et in itinere coepi orare et antequam orationem consummare audiui unum ex illis et fortiter exclamabat post me, Ueni cito quia uocant te homines isti; et statim ad illos reuersus sum. Et coeperunt mihi dicere, Ueni, quia ex fide recipimus te. Fac nobiscum amicitiam quomodo uolueris. Et in illa die itaque reppuli *suggere mammellas* eorum propter timorem Dei, sed uerumtamen ab illis speraui uenire in fidem Iesu Christi, quia gentes erant, et ob hoc obtinui cum illis et protinus nauigauius.

19. Et post triduum terram coepimus et xxiii dies per disertum iter fecimus et cibus defuit illis et fames *inualuit super* eos. Et alio die coepit gubernator mihi dicere, Quid, Christiane, tu dicis? Deus tuus magnus et omnipotens est; Quare ergo nobis orare non potes? quia nos a fame periclitamur; difficile est enim umquam ut aliquem hominem uideamus. Ego enim euidenter dixi illis *Conuertemini ex fide et ex toto corde ad Dominum Deum meum cui nihil est impossibile*, ut hodie cibum mittat uobis in uiam uestram usque dum satiamini, quia ubique habundat illi. Et adiuuante Deo ita factum est. Ecce grex porcorum in uia ante oculos nostros apparuit et multos ex illis interfecerunt et ibi .ii. noctes manserunt; et bene

AGUR VO CUIR FAIN FEARTS AR AN UACHTARÁN, AGUR  
 O'FHEADAIR RÉ GO GÉAR IR É GO MÍ-CEADORTAC: "NÁ  
 HIARR-RE AR DON CÚINRE OUL I N-DOINFÉADT LINN-NE."  
 IAR N-A ÉLOR FAIN DAM, VO FCAIRAR UATA IR VO  
 ÉRIALLAR AR AN MBOITÁN I N-A MADAR AS CUIR FÚM; AGUR  
 VO LUIGEAR AR GHIÚDEADTAIN FAN TRLIGE; AGUR FUL  
 A MAIB VEINEAD LE M'URNAIGTIB AGAM VO-ÉUALA DUINE  
 ACA AS LIÚGAD GO TRÉAN IM OIAIB: TAR ANIRO GO  
 TAPAIÓ, MAR TÁ NA FIR UO AS GLAOBAC OIT; AGUR  
 O'FILLEAR OITÁ LAITREAC. AGUR VO ÉROMADAR AR FO A  
 RÁD LIOM: TAR ÉUGAINN, MAR GLACAM LE HIONNTAOIB TÚ;  
 OÉAN CAPADAR LINN, CIBÉ CUMA IR MAIT LEAT. AGUR OÁ  
 BRIG FÍN, AN LÁ UO, VO OIÚLTUIGEAR VO OÉOL A GCIÓC  
 OE DÁIR EAGLA OÉ; ADT I N-A OIAIB FÍN IR UILE BÍ FÚIL  
 AGAM GO NGLACFAD CUIO ACA LE CHEIVESM ÉRIORT, MAR  
 PÁGÁNAIG VO B'EAD IAO, AGUR I N-A ÉAOB FAIN O'FANAR I  
 N-A BROCAIR AGUR VO ÉOGADAR A REOLTA AR AN LÁTAIR.

19. AGUR I GCIONN TRÍ LÁ VO GADAMAR TÍN;  
 AGUR VO ÉRIALLAMAR AR FEAD OÉT LÁ FICEAD TRÉ  
 FÁRAC, AGUR VO TEIP AR AN LÓN ACA, IR VO  
 FÁRUIG AN T-OCHTAR IAO. AGUR LÁ EILE VO ÉROM AN  
 T-UACHTARÁN AR FO A RÁD LIOM: "CAO VEIRIR-RE, A ÉRIORT-  
 TUIÓE? IR MÓR É VO OIA-FA, AGUR IR UILE-ÉUMHACÉTAC.  
 CAO CUIGE OUIT MAR FÍN, GAN GHIÚE AR AR FÓN, AGUR  
 FÍNN I OTEANNTA AS AN NGORTA; OIR IR AR ÉIGIN  
 DÁIR A GEODAM MADARIC AR DON DUINE COITÓE AIR?"  
 IR É DOUDART-FA GAN FCÁT ANIRAIN LEO NÁ, "IOM-  
 PUIGIB LE MUINIGIN IR LE LÁN-ÉROIÓE CUM AN  
 TIGEARNA, MO OIA-FA, NÁ TÉRDEANN OÉANAM DON  
 NEITE OE, GO GCUIRIB SÉ LÓN ÉUGAIB INOIU I GCOMAIR  
 DAR OCUAIR, GO MBÍ DAR FÁIT AGAIB; MAR IR OÓ AN  
 PAIBRE I NGAC BALL." AGUR OE CADAIR OÉ VO ÉAIRA  
 MAR FÍN. AGUR, FÉAC, VO RÁINIG MUCLAC ÓR COMAIR

refecti et canes eorum repleti sunt quia multi ex illis secus uiam *seminuiui relict*i sunt. Et post haec summas gratias egerunt Deo et ego honorificatus sum sub oculis eorum; et ex hac die abundanter cibum habuerunt. Etiam *mel siluistre* inuenierunt et mihi *partem obtulerunt*. Et unus ex illis dixit, *Hoc immolaticum* est. Deo gratias, exinde nihil gustau.

20. Eadem uero nocte eram dormiens et fortiter temptauit me Satanas, quod memor ero *quamdiu fuero in hoc corpore*. Et cecidit super me ueluti saxum ingens et nihil membrorum meorum praeualui. Sed unde mihi uenit in spiritum ut Heliam uocarem? Et in hoc uidi in caelum solem oriri et dum clamarem Heliam uiribus meis ecce splendor solis illius decedit super me et statim discussit a me omnem grauitudinem. Et credo quod a Christo Domino meo subuentus sum, et spiritus eius iam tunc clamabat pro me. Et spero quod sic erit *in die presurae* meae, sicut in aeuangelio inquit: *In illo die Dominus testatur, non uos estis qui loquimini sed Spiritus Patris uestri qui loquitur in uobis*.

21. Et iterum post annos multos adhuc capturam dedi. Ea nocte prima itaque mansi cum illis. *Responsum* autem *diuinum* audiui dicentem mihi, Duobus autem mensibus eris cum illis. Quod ita factum est. Nocte illa sexagensima *liberauit me Dominus de manibus eorum*.

Αν ρὺλ ραν τρλιζε, αςυρ νο μαρβυιζεαυαρ α λάν ασα, αςυρ ο'φαναυαρ ανηραιν αν ρεαθ οά οιοθε, αςυρ νο εαυτεαυαρ α ράιτ; αςυρ νιορ φαν αον αμζαρι αν α ηζαοραιοβ, αν ρον ζο ραιοβ α λάν ασα ράγτα λεατ-μαρβ λε ηαιρ να ρλιζεαθ. Αςυρ οά εἰρ ριν νο τυζαυαρ βυρθεααρ ζο ηιομλάν νο Όια; αςυρ βα μόρ ασα μιρε, αςυρ όη λά ραιν αμαα βί λόν ζο ραιορρεαμλ ασα. Ρυο εἰλε, ρυαηαυαρ μιλ ρεαθα; αςυρ νο εαιρζεαυαρ κυο οι οάμ-ρα αςυρ αουθαἰρτ ουινε ασα, "Τά ραιν ιαρ η-α εαθαἰρτ ι η-α ιοϋθαἰρτ." βυρθεααρ λε Όια, νιορ βλαιρεαρ οι.

20. Αν οιοθε εεαυνα ραιν ιρ μέ ιμ εουλαθ, νο ευιρ Σάταν ζο υιαν ι ζεαυτιοιθ μέ αν ευμα ζο βραν-ραιοβ α ευιμνε αζαμ αν ραιο ιρ βεαο ραν ζεολαηνν ρεο; αςυρ νο ευιρλινζ οημ μαρ βεαθ ααρηαιζ αϋθαλ ιρ νιορ φαν βρἰζ ιμ βαλλαιοβ. Αετ ααο νο βειρ νοη ρριοραιο ρεο ιονηαμ "Ελιαρ" νο ζλαοθαε? Αςυρ λειρ ριν εονηαε αν ζηιαν αζ εἰρζε ραν ρρἑιρ; αςυρ αζ ζλαοθαε "Α Ελιαρ" αν μο υἰεαλλ υαμ, νο εάηιζ λοηηραθ να ζηἑιμε ανυαρ οημ ιρ νο ρεαιρ ρε ζαε τρυιμε υἰομ ζαν ρό-μοιλλ. Αςυρ ρηειοιμ ζο βρυαηαρ αονζηαμ ό Χριορτ, μο Τιζεαρηα, αςυρ ζο ραιοβ α ρριοραιο εεαηα ρἑην αζ εἰζεαμ αν μο ρον; αςυρ τά ρὺλ αζαμ ζυηαβ αμλαιοβ α βειο, λά μο ερυαϋταιν, νο ρἑιρ μαρ αυειρ Σε ραν Σοιρσεάλ: "Σαν λό ραιν," ριο ε ριαθηαιρε αν Τιζεαρηα, "Μι ριθρε α λαβηαηνν αετ ρριοραιο βαρ ηαεταρ α λαβηαηνν ιονηαιοβ."

21. Αςυρ ταρ εἰρ μόρην βλιαθαν νο ζαθαθ αρἰρ μέ; αςυρ οά ρἑιρ ριν ο'φαναρ ι η-α βροαἰρ αν εεαο οιοθε ριν, αετ νο-εαλα ρρεαζηα Όε 'ζά ράο ηιομ: ζο αεανν οά μἰ βειρ ι η-α βροαἰρ. Αςυρ ιρ αμλαιοβ νο εάηλα. Αν ρεαρκαηαθ οιοθε ι η-α υἰαιοβ ριν ο'ρυαρκαἰλ αν Τιζεαρηα μέ ό η-α λάμαιοβ.



22. Et ecce in itinere praeuidit nobis cibum et ignem et siccitatem cotidie donec, decimo die, peruenimus homines. Sicut superius insinuaui xx et .viii. dies per disertum iter fecimus. Et ea nocte qua peruenimus homines de cibo uero nihil habuimus.

23. Et iterum post paucos annos in Britanniis eram cum parentibus meis qui me ut filium susceperunt et ex fide rogauerunt me ut uel modo ego post tantas tribulationes quas ego pertuli nunquam ab illis discederem.

Et ibi scilicet *uidi in uisu noctis* uirum uenientem quasi de Hiberione cui nomen Uictoricus cum aepistolis innumerabilibus. Et dedit mihi unum ex his et legi principium aepistolae continentem, Uox Hyberionacum; et dum recitabam principium aepistolae putabam ipso momento audire uocem ipsorum qui erant iuxta Siluam Focluti quae est prope mare occidentale, et sic exclamauerunt quasi ex *uno ore*, Rogamus te, sancte puer, ut uenias et adhuc ambulas inter nos. Et ualde *compunctus sum corde* et amplius non potui legere et sic expertus sum. Deo gratias quia post plurimos annos praestitit illis Dominus secundum clamorem illorum.

24. Et, alia nocte, *nescio, Deus scit, utrum in me an iuxta me*, uerbis peritissimis quos ego audiui et non potui intelligere nissi ad posterum orationis sic efficiatus est: Qui *dedit animam suam pro te*, ipse est qui loquitur in te. Et sic expertus sum gaudibundus.

22. Ἀγυρ, πέδῳ, le linn an tuisoir do folaícthis ré biað iʳ teine iʳ fuitin uúinn gac lá go uʳtí, ran veac-mac ló, gur fhoiceamar uaoine. Fé mar aubairt tuar, do tiallamar tʳé fárac ar feac oʳt lá ficeao; agyʳ an oioʳce éaona gur fhoiceamar uaoine, iʳ veapbta go pabamar gan ruainne bíð.

23. Ἀγυρ uair eile tar éir roinnt beag bliaðan bíor ran mʳeactain i bʳoʳaʳ mo tuisirigteoiriʳ; do gabadar liom mar mac, agyʳ oʳaʳcuingeadar go uʳtʳaʳtʳac oʳm gan imteact uata go veo aʳiʳ tar éir an oireao ran peannaiʳe do cʳu uíom.

Ἀγυρ aʳnʳúʳ go veimʳin i bʳiʳ oioʳce do uʳeapʳar fear uapab aʳnm uictoriciʳ fé mar a beac ré ag teact ó éirinn, agyʳ lʳeacda uo-aʳiʳte aige; agyʳ do fʳin fé ceann aca cuʳgam, agyʳ do léigear toʳac na lʳeacda mar a pab gʳut na nʳaeuʳeal; agyʳ tʳáʳt iʳ mé ag aʳtʳiʳ toʳaiʳ na lʳeacda, uap liom gur cuʳla, an nóimeint rin, gʳut na uoaoine bí i n-a gcomnuir i n-aice le coill foʳluir, aʳaʳ i gcomgar na fʳiʳiʳge tʳar, agyʳ rʳio é mar do gʳlaouʳar óʳ aʳio, oʳaʳon-gʳlór beil mar uʳeapʳa: “Aʳtʳeam oʳt, a ógʳnaiʳ naomʳta, teact cuʳgʳinn iʳ rʳiubal fór i n-aʳ meapʳe.” Ἀγυρ do bʳúʳiʳ lán-toʳt caʳuʳiʳge aʳ mo éʳioʳe, agyʳ cuʳaʳ uíom tuilleac do léigeam, agyʳ oʳaʳ uʳuim rin do uʳiʳigear. A buirʳe le uia ve cʳionn, tar éir móʳán bliaðan, gur bʳonn sé oʳta do réir a n-aʳcuingʳe.

24. Ἀγυρ oioʳce eile, ní fʳioʳ uam, tá fʳioʳ ag uia, cia 'ca ionnam nó taob liom, i mbʳéitʳib fʳap-eolgaʳa ba éʳioʳ uam—cé náʳ féaʳar a uʳuigʳint go uʳtí tar éir uʳinaʳiʳge—do labair sé mar reo: An té cuʳg a aʳam aʳ do fʳon iʳ é aʳaʳ ag labairt ionnac. Ἀγυρ leiʳ rin do uʳiʳigear fá áʳar.

25. Et iterum uidi in me ipsum orantem et eram quasi *intra corpus meum* et audiui super me hoc est super *interiorem hominem* et ibi fortiter orabat gemitibus. Et inter haec *stupebam* et ammirabam et cogitabam quis esset qui in me orabat ; sed ad postremum orationis sic efficiatus est ut sit Spiritus ; et sic expertus sum et recordatus sum apostolo dicente, *Spiritus adiuvat infirmitates orationis nostrae. Nam quod oremus sicut oportet nescimus, sed ipse Spiritus postulat pro nobis gemitibus inenarrabilibus, quae uerbis exprimi non possunt.* Et iterum, *Dominus aduocatus noster postulat pro nobis.*

26. Et quando temptatus sum ab aliquantis senioribus meis qui uenerunt et peccata mea contra laboriosum episcopatum meum—utique in illo die fortiter *impulsus sum ut caderem* hic et in aeternum ; sed Dominus pepercit *proselito et peregrino propter nomen suum* benigne et ualde mihi subuenit in hac conculcatione quod in labem et in obprobrium non male deueni. Deum oro ut *non illis* in peccatum *reputetur* occasio.

27. Nam post annos triginta *inuenerunt* me, et aduersus uerbum quod confessus fueram antequam essem diaconus. Propter anxietatem molesto animo insinuaui amicissimo meo quae in pueritia mea una die gesseram, immo in una hora; quia necdum praeualebam. *Nescio, Deus scit*, si habebam tunc annos

25. Δγυρ μαιρ ειλε το εονναε ας ζυιθε ιονναμ  
 Ε, αςυρ βιορ αμαιλ ιρ οα μβειन्न λαιρτις οεμ εολαιन्न,  
 αςυρ οο-εαλα ορ μο ειονν Ε. ι. ορ ειονν αν ουιने λαιρ-  
 τισ, αςυρ οο βι Σε ας ζυιθε ανν ζο οιαν φα ορναοιβ.  
 Le n-a linn rin εαινις αλλεαετ ιρ ιονγναο ορμ, αςυρ  
 βιορ αςα εομαρ εια'ρ β'ε φειν α βι ας ζυιθε ιονναμ.  
 ι νοειρεαο να ζυιθε, αμταε, ουβαιρτε Σε ζυρ β'ε αν  
 Spiorao Ε; αςυρ λειρριν οο ουιρτιςεαρ, αςυρ οο εουμ-  
 νιςεαρ αρ αν ρυο ουοβαιρτε αν εΑρρεαλ: Φοιρεανν αν  
 Spiorao αρ ανβραιννε αρ n-υρναιςτε; μαρ νι ριορ  
 ουιन्न αν μβιμιο ας ζυιθε μαρ ιρ εοιρ; αετ αν Spiο-  
 ρiao φειν, αεζοιρεανν αρ αρ ρον le hoρnaoιβ οο-αιε-  
 ριρτε ναε φειοιρ α λυαοαο ι μβρειτμιβ. Δγυρ φορ:  
 Ζυιθεανν αν Τιςεαρνα αρ n-αεεοιοε αρ αρ ρον.

26. Ասոր նսւիր ցարեաձ 1 չգաւոնձ մէ Զց ցւո  
 Ծեմ րիբարաւձ Ծո էձնոյ 1ր Ծո Եւր մո քեաւոձ  
 1 չցոյննձ մ'եարքոջաւեաձձ Ծոձաւալալջե, Զն Լձ  
 րաւն չո Ծեմն Ծո Ծաջձ Զմար քմ Ծ'քոնն չո  
 ԾԾաւրոնն 1 Ծքար Զսոր րան Ծրօրարաւեաձձ; Զձ Լե Ծորք  
 Ծեաձ Ծ'քձն Զն Ծիջարաձ րԼձն մար, Ծի 1մ Ծեօրաւե  
 Զսոր 1մ քձնաւե Զր րոն Զ Զնմե; Զսոր Ծո ԶԾքաւոյ  
 Զէ չո Ծրեձն Լոմ նսւիր Ծո Ծեձար Զց չԶԶաւ Ծե  
 Զօրաւձ 1ոննամ Զր Զն չցւաձ րաւն, 1ոննար նձր ԶձրԼձ  
 չո Ծրսաւոյ քձ Զծեմ նձ քձ Զեձիր. Զաւոմ Զր  
 Ծձա չԶն Զն Ծո րոն Ծո Եւր 1 ն-Զ Լեւ Ծար քեաձձ.

[illegible]

quindecim et Deum uiuum non credebam, neque ex infantia mea; sed in morte et in incredulitate mansi donec ualde castigatus sum, et in ueritate humiliatus sum a fame et nuditate et cotidie.

28. Contra Hiberione non sponte pergebam *donec* prope *deficiebam*. Sed hoc potius bene mihi fuit quia ex hoc emendatus sum a Domino et aptauit me ut hodie essem quod aliquando longe a me erat, ut ego curas haberem aut satagerem pro salute aliorum quando autem tunc etiam de me ipso non cogitabam.

29. Igitur in illo die quo *reprobatus* sum a memoratis supradictis ad noctem illam *uidi in uissu noctis*. Scriptum erat contra faciem meam sine honore. Et inter haec audiui *responsum diuinum* dicentem mihi, Male uidimus faciem designati nudato nomine; Nec sic praedixit, Male uidisti, sed, Male uidimus; quasi ibi se iunxisset. Sicut dixit, *Qui uos tangit quasi qui tangit pupilam oculi mei*.

30. Idcirco gratias ago ei *qui me* in omnibus *confortauit* ut non me impediret a profectione quam statueram et de mea quoque opera quod a Christo Domino meo didiceram, sed magis ex eo *sensi in me uirtutem* non paruam et *fides* mea *probata* est coram Deo et hominibus.

31. Unde autem *audenter dico* non me repre-

ῥλάννιγτε ἀγάμ ἀν τὰα ραιν; ἀγυρ νίον ἐπειθεαρ ραν  
 ν'Οία θεο ἀν τράτ ραιν νά ποίηε ριν γο παοιθεανταάτ,  
 ἀάτ μέ ἀγ lonnyγὰὸ ραν mbár. ιρ 1 mí-ἐπειθεαή, γο  
 οτί γο παβαρ μίνιγτε γο πό-μαίτ ἀγυρ ρίον-ίρλιγτε  
 le γορτα ιρ le νοάτ, ἀγυρ ραιν 1 n-ἀγαιὸ ἀν λαε.

28. Δι ἀν οταοὸ εἰλε ὅε, ní θεαγάρ υαίμ φέιν γο  
 hέιρινν γο οτί γο παβαρ ναά μόρ claoiότε. ἀάτ ιρ  
 ἀμλαιο ἃ ἐυαίὸ ραιν ἐυμ ταιρθε ὅαμ, μαρ b'ῑν 1 ἀν  
 ἐυμα 1 n-αρ ἐαριτωίγ ἀν Τιγερνα μέ; ἀγυρ νο εόιριγ  
 Sé μέ, 1 ρλιγε γυρ b'ῑν é ινοιυ μέ 1 ριοάτ ba ἐίαν  
 υαίμ τράτ, κύραμ ἀγυρ ρυίμ ἀγάμ 1 ῥλάννυγὰὸ  
 ἀν ῑνι ἐάλλ, ἀγυρ νάρ θείθεαρ οίρεαυ ιρ κυίμ-  
 νεαή ορμ φέιν ἀν υαίρ ριν.

29. Όά bῑρίγ ριν, ἀν λά 1 n-αρ ἐυίρ ἀν. ορεαμ  
 ὕο ατά λυαίότε ἐυαρ ἀγάμ ἀρ leαά-ταοίḃ μέ, ἀν οίόε  
 ριν νο θεαίρεαρ αίρλιγγ οίόε. Όί ρερῑβιnn γαν  
 υηραῶαρ ἀρ m'ἀγαιὸ ἀμαά; ἀγυρ le n-α λinn ριν νο-  
 ἐυαλα ρρεαγνα Όέ 'γὰ ράὸ λiom: ιρ υαίμιο λinn γο  
 n-ἀμαίρεαμαρ ἀγαιὸ ἀν τέ ατά αινμνιγτε γαν  
 τὰαίρεαάτ. Ní μαρ ρεο αουβαίρτ: ιρ υαίμιο leαά γο  
 n-ἀμαίρεαίρ, ἀάτ: ιρ υαίμιο λinn γο n-ἀμαίρεαμαρ, ρέ  
 μαρ ἃ ἐυίρρεαὸ Sé é φέιν 1 n-αon-έάρ λiom ραν νίὸ  
 ριν. Δμάιλ αουβαίρτ Sé: ἀν τέ baίνεaνν λiḃ-ρε  
 ιρ μαρ ἃ ἐέιλε é ιρ ἀν τέ baίνεaνν le mac ιμρεαρ  
 mo ῑύιλε-ρε.

30. Όίμε ριν, βειρμ buiόεαάρ von Té νο νεαρ-  
 υίγ μέ ραν υίλε νίὸ, ὅε ἐionn γαν coρc νο ἐυίρ ἀρ  
 ἀν οτυραρ νο bί ceapaίτε ἀγάμ νά ἀρ mo ῑαόταρ  
 ο'φογλυμνιγερ ὁ Ἐρίορτ, mo Τιγερνα; ἀάτ 1 n-α  
 ionαὸ ραιν γυρ b'ἀμλαιο νο μοάυιγερ ionnam φέιν  
 υαίὸ-ριν buαίὸ νάρ θεαγ; ἀγυρ νο veίνεαὸ veίμ-  
 νnyγὰὸ ἀρ mo ἐπειθεαή 1 láταίρ Όέ ιρ υαοίμε.

31. Όά bῑρίγ, ριν αυειρμ γο ὅάνα νά βειὸ ἃ

hendit conscientia mea hic et in futurum. *Testem Deum habeo quia non sum mentitus* in sermonibus quos ego retuli uobis.

32. Sed magis doleo pro amicissimo meo cur hoc meruimus audire tale responsum. Cui ego credidi etiam animam. Et comperi ab aliquantis fratribus ante *dissensionem* illam quod ego non interfui nec in Britanniiis eram, nec a me orietur, ut et ille in mea absentia pro me pulsaret. Etiam mihi ipse ore suo dixerat, Ecce dandus es tu ad gradum episcopatus. Quod non eram dignus. Sed unde uenit illi postmodum ut coram cunctis bonis et malis ut me publice *dehonestaret*, quod ante sponte et laetus indulserat, et Dominus qui *maior omnibus est*?

33. Satis dico. Sed tamen non debeo abscondere *donum Dei* quod largitus est nobis *in terra captiuitatis meae* quia tunc fortiter inquisiui eum et ibi inueni illum et seruauit me ab omnibus iniquitatibus. Sic credo *propter inhabitantem spiritum eius* qui operatus est usque in hanc diem in me. *Audenter* rursus. Sed scit Deus si mihi homo hoc effatus fuisset forsitan tacuissem propter *caritatem Christi*.

34. Unde ergo indefessam gratiam ago Deo meo qui me fidelem seruauit *in die temptationis* meae ita ut hodie confidenter offeram illi sacrificium ut *hostiam uiuentem* animam meam Christo Domino meo qui me *seruauit ab omnibus angustiiis meis* ut et dicam, *quis ego sum Domine*, uel quae est *uocatio*

μυλλεάν αρ μο εογδυρ αγам ι βρυρ νά ραν τριοη-  
μαιθεαετ. ιρ ε Όια μ'υηηαδ νάρ τυγαρ μ'εϊτεαδ  
ρνα ρταηεταιβ ατά λυαιθε αγам υαοιβ.

32. Δετ ιρ αηλαιο ιρ μό ατά αετυγαδ οημ ι υταοβ  
μο αηαο ηό-όιλρε, α ηάδ ζυρ τυυλλεαμαη ρηεαγνα οά  
λειτείο ριν υο ελοηρτιν, ιρ μηρε αγ κυρ ριύ ιονηταοιβ  
μ'αηηα αηη. Αζυρ υο-εαλα ό ευο υε ρνα  
βηάιτηιβ, ρυλ αρ υεηηεαδ αη τ-εαηαίηυεαη ρο, ιρ  
ζαν μέ λάιτηεαδ νά ραν μβηεαταη ρέηη, ιρ ηί  
μηρε βέιό μαη υγυαη λειη αη ρεάλ, ζυρ βυαίλ  
ρειρεαη, λειη, βυίλλε αρ μο ροη ιρ ζαν μέ λάιτηεαδ.  
Ριύ αηάηη αουβαιητ α βéal ρέηη λιοη: ρέαδ,  
τάταηευη όηο ηα ηεαηπογαιθεαετα υο ταβαιητ υυη;  
αζυρ ηίοη β'ριύ μέ ε. Αζυρ ααο υο βειη υό ι η-α  
υιαίο ραιη μέ υ'αιτρηυγαδ ι βηιαθηαιη αη ροβαίλ,  
ιοηη όλε ιρ μαίτ, ι υταοβ ηοαα α βί ταβαιητα ζο  
ηάταηαδ υά υεοηη εααηα ρέηη υαη αιγε ρηη αζυρ αγ  
αη υτιζεαηηα ό'ρ ε ρέηη ιρ μό?

33. Ηί βεαζ ραιη. Δετ ηί αεαηη υαη αη ταβαιηταη  
υο υάίλ Όια υαη ι υτίη μο βηαιγυεαηαιη υο αείλτ;  
μαη υο βίοη αρ α λοηζ ρηη ζο υύτηαεταδ αη υαιη  
ύο, αζυρ υ'αιηρηεαη αηηηύο ε, αζυρ υο ραοη Sé μέ  
ό ζαδ αοηη. Αηηοηη ραιη υε βάρη α ρηιοηαιυε ατά ι  
η-α αοηηηυόε ιοηηαη αγ οβαηη ζυρ αη λó ηοηυ. Ζο  
υάηα αηίη, μάηεαδ. Δετ τά ριοη αγ Όια υά μβ'ε  
αη υυηηε αυέαηηαδ ραιη λιοη-ρα, ζο μβ'έηοηη ζο  
η-έηηρηνηη αρ ροη ζηάδα Αηίοητ.

34. Όά βηίγ ρηη βειηημ βυηθεαδαρ ζαν ροη υο Όια  
υο αοηγαιβ ι ηυίλρε μέ λά μο αετυγτε, αρ εμα ζο  
η-οηηάλαηη ηοηυ λε μυηηίγηη υό ιοόβαιητ, μαη  
βεη-ίρρηητ .ι. μ'αηαη υο Αηίοητ, μο τιζεαηηα, υο  
ραιοη μέ ό ζαδ αυηαηγηαδ, ιοηηυη ηαδ μηρτε υαη  
α ηάδ: Αια ηέ μηρε, α τιζεαηηα, ηό ααο ε μο ζαιηη,



mea qui mihi tanta diuinitate cooperasti ita ut hodie in gentibus constanter *exaltarem et magnificarem nomen* tuum ubicumque loco fuero ; nec non in secundis sed etiam in pressuris, ut quidquid mihi euenerit siue bonum siue malum, aequaliter debeo suscipere et Deo gratias semper agere qui mihi ostendit ut indubitabilem eum sine fine crederem, et qui me audierit ut ego inscius et *in nouissimis diebus* hoc opus tam pium et tam mirificum adire adgrederer ita ut imitarem quispiam illos quos ante Dominus iam olim praedixerat praenunciaturos euangelium suum *in testimonium omnibus gentibus ante finem mundi*. Quod ita ergo, ut uidimus, itaque suppletum est. Ecce testes sumus quia euangelium praedicatum est usque ubi nemo ultra est.

35. Longum est autem totum per singula enarrare laborem meum uel per partes. Breuiter dicam qualiter piissimus Deus de seruitute sepe [me] liberauit et de periculis xii qua periclitata est anima mea, praeter insidias multas et *quae uerbis exprimere non ualeo* ; nec et iniuriam legentibus faciam sed Deum auctorem habeo qui nouit omnia etiam antequam fiant ut me pauperculum pupillum *idiotam* tamen *responsum diuinum* creberrime admonuit.

36. Unde mihi haec sapientia quae in me non erat qui nec *numerum dierum noueram* neque Deum *sapiebam* ? Unde mihi postmodum donum tam

A ríad sup cábhuigir liom leis an oiread rian vial-  
adta, i tseo sup ceart dam fá ládair, cibé áit  
dam, t'ainm v'adomolad ir vo móruagad i mearc  
na b'págonad go coitcianta, le linn an tréin ir an  
éruadútain leis; v'fonn sup ceart gac a otiocfaió,  
cibé olc maít é, vo glacad mar a céile, agus ríor-  
buióeadaf vo gabadil le Dia vo cuir i n-uíail dam  
nár mirté dam m'ionntaob vo cuir ann, an Té ná  
feallfá; agus sup f'reagair vom guíde i tseo  
sup tugar-ra, ir mé gan cuigrint ir rna laetib  
véiúeanaða, fá obair cómh viala cómh iongantac  
rain; agus go n'eanfainn aitéir ar cuma éigin ar  
an oream ro sup tairngair an Tigearna fao, ó i n-a  
otaob go b'forfóghairóir a Soircéal mar f'adnair  
vo gac uile éinead go veiread an vómáin; agus vá  
réri rin, cá rain cómh-líonta mar ir léir vúinn.  
féac, bíod a f'adnair oíainn go b'fuil foirceadual  
véanta ar an Soircéal cómh f'ava rain i gcéin ná  
fuiltear larmuig ve.

35. b'fava dam, ámtac, mo fáotar vo luadad go  
hiomlán, ná i n-a cuir ir i n-a cuir. Inneorao go hat-  
comair an cuma i n-ar minic sup fuarcail Dia ró-  
naomta go minic mé ó anbhuiro agus ón vá p'riacail  
véag léir cuiread m'anam i gcontadairc, maille le-na  
lán cama-éleat agus neite ná féavaim vo luadad i  
mbriéirib; agus ní cuirfeao cuirre ar na léig-  
teoirib; acé cá mar uirrad agam Dia, ag a mbíonn  
fior gac neite, agus rain roim mé féin; mar tuc  
f'reagra Dé go ró-minic fógmad dam, cé go b'fuilim  
im v'ileadtaide doct íreal gan cuigrint.

36. Cao ar sup f'fuit dam-ra an eagha-ro nár  
vual dam, ir sup vaine mé nár b'eol vó áiream a  
laete ir nár éairuig Dia? Cá b'fuarar i n-a vialó

magnum tam salubre, Deum agnoscere uel diligere sed ut patriam et parentes amitterem ?

37. Et munera multa mihi offerebantur cum fletu et lacrimis et offendi illis nec non contra uotum aliquantos de senioribus meis sed, gubernante Deo, nullo modo consensi nec adqueui illis ; non mea gratia sed Dues qui uincit in me et restitit illis omnibus ut ego ueneram ad Hibernas gentes euangelium praedicare et ab incredulis contumelias perferre ut *audirem obprobrium peregrinationis meae et persecutiones multas usque ad uincula* et ut darem ingenuitatem meam pro utilitate aliorum. Et si dignus fuero *promptus* sum ut etiam *animam meam* incunctanter et *libentissime* pro nomine eius et ibi opto *impendere eam usque ad mortem* si Dominus mihi indulgeret.

38. Quia ualde *debitor* sum Deo qui mihi tantam gratiam donauit ut populi multi per me in Deum renascerentur et postmodum consummarentur, et ut clerici ubique illis ordinarentur, ad plebem nuper uenientem ad credulitatem quam sumsit Dominus *ab extremis terrae*, sicut olim promisserat per prophetas suos. *Ad te gentes uenient ab extremis terrae et dicent, Sicut falsa comparauerunt patres nostri idola et non est in eis utilitas.* Et iterum, *Posui te lumen in gentibus ut sis in salutem usque ad extremum terrae.*

բառն ըստ իմ անունի աստիճանով ընտրված բառն .1.  
 բառն աստիճանով ու իմ անունի աստիճանով ընտրված  
 բառն ու իմ անունի աստիճանով ընտրված բառն ?

37. ԴՏՄ ՍՕ ԵԱՐՅԵԱԾ ՄՕՐԱՆ ԴԻՐՈՒԹ ԾԱՄ-ՐԱ, ԼԵ  
 ԵԱՍԻ-ՋՈԼ ԻՐ ԼԵ ՎԵՐԱԻԾ, ԻՐ ԵՒԵԱՐ ՎՈՒՄԾԱԸ ՎՈՒՄ,  
 ԴՏՄ ՄՍՈ ՆԱՐ ՄԱԻԵ ԼՈՒՄ, ԵՒ ԵՍՈ ՎԵՄ ԲԻՆԵԱՐԱԻԾ  
 ԱՄԼԱՐՈ ԼԵԻՐ; ԱԵՒ, ՎՈՒ ՎՈՒ ՐԵՒԻՄՅԱԾ, ՆՈՐ ԵՄՏԱՐ  
 ԴՈՆ ԵՈՒԼ ՆԱ ԴՈՆԵԱ ՎՈՒԾ. ՆՈՐ ԵՒԵ ՄՕ ՋՐԱՐԱ-ՐԱ ՔԵՒՆ  
 ԱԵՒ ՎՈՒ ՎՈ ՄՅ ԵՍԱՐՈ ԻՈՆՆԱՄ. ԴՏՄ ՍՕ ՔԵԱՐԱՄ ՏԵ  
 1 Ն-Ա ՋԵՈՒՆՈՒԾ ՄՍՈ ՋՕ ԼԵՐԻ; 1 ՍԵՐԵՕ ՋՕ ՍԵԱՆՏ ՋՕ  
 ՋԵԻՆԵԼԻՐՈՒԾ ԵՐԵԱՆՆ ԵՄ ԱՆ ՏՈՐԵԱԼ ՎՒՐՈՐԵԱՅԱԼ  
 ԻՐ ԵՄ ԵԱՐ ՎՒՐԱԼԻՆՏ Օ ԼՈՒԵ ԱՆ ՄԻ-ԵՐԵՈՒՄ; ԵՄ  
 ԵԵԻԵՏ ԵՐԵԱԵՒ ԼԵ ԽԱԵՄՐԱՆ ՎԱԵԱՐԾ ԼԵՄ ՎԵՐԱՐՈ-  
 ԵԱԵՒ ԻՐ ԴՅ ՐԱԼԻՆՏ ՋԱԸ ՋԵԱՐ-ԼԵԱՆԱՄՆԱ ՋՕ ՔՒ ՆԱ  
 ՆՋԵԻԵԱՆՆ, ԴՏՄ ՋՕ ՐԵԱՐԱՆՆ ԼԵՄ ՔԱՐԻՐԵԱԵՒ ԱՐ  
 ՄԱԻԵ ԼԵԻՐ ԱՆ ԵՐԵԱՐ ԵԱԼԼ. ԴՏՄ ՎԱ ՄԵՒՐԻ ՄԵ Ե,  
 ԵԱՄ ՍԼԼԱՄ ԵՄ ՔՒ ԱՆ ԱՆՄԱ ՔԵՒՆ ՎՈ ԵԱԵԱՐԵ  
 ՋԱՆ ՄԻՆԵԱՐ ՋԱՆ ՄՕ-ՎՈՒԵԱԼԼ ԱՐ ՐՈՆ Ա ԱՆՄԵ; ԴՏՄ  
 ԱՆՐՍՈ ԻՐ ՄԻԱՆ ԼՈՒՄ ՄՕ ՔԱՅԱԼ ՎՈ ԵԱԵԱՄ ՋՕ  
 ԵԱՐ, ՄԱՐ Ե ՎԵՈՒՅԱԾ ԱՆ ԵՐԵԱՐՆԱ Ե.

38. Μαρι ιρ μορι ατάιμ ρά έομαοιμε ας Όια वो  
 6pionn opm Δ λιαετ ραιν ζράρ .ι. ζυρ αιτ-ζεινεαδ  
 ι ηΌια τριom-ρα τρεαδα ιλιomθα ζυρ near-  
 uigeaδ ι η-α ύιαιό ραιν ιαο, αζυρ ζυρ όιpoveaδ  
 cléir ι ηγac άιτ υόιb, cinead ζυρ le υείύεαναγιζε  
 वो ζλαcαvαρ an cpeioeaθ ιρ ζυρ ζλαc an Tigeapna  
 éuige ιαο ι 6poy-imeall na cpuinne; ρé μαρι वो ζεall  
 Sé ι η-αλλόιο τρέ η-α ράιυiόb : Tiocpaiό na γειnτιliόe  
 éygar ó 6poy-imeall na cpuinne, αζυρ ιρ é avéapρaio :  
 Όo 6olάcpuyigeavαρ ap η-αιτρεαδα υόιb ρéιν ιοόail  
 6allpa ιρ ζan ταιpθε ιονnτα. Αζυρ apίρ: Όo  
 6eimeap tú वो 6uiόeaθ ιτ lócpaann ι λάcαιp na  
 ηγειnτιliόe, υ'pionn zo mbeiteá ιτ άιp 6lάνuyiγε  
 zo 6poy-imeall na cpuinne.

39. Et ibi uolo *expectare promissum* ipsius qui utique numquam fallit sicut in aeuanguelio pollicetur : *Uenient ab oriente et occidente et ab austro et ab aquilone et recumbent cum Abraam et Issac et Iacob* ; sicut credimus ab omni mundo uenturi sunt credentes.

40. Idcirco itaque oportet bene et diligenter piscare sicut Dominus praemonet et docet dicens ; *Uenite post me et faciam uos fieri piscatores hominum.* Et iterum dicit per prophetas : *Ecce mitto piscatores et uenatores multos dicit Dominus et caetera.*

Unde autem ualde oportebat retia nostra tendere ita ut *multitudo copiosa* et turba Deo caperetur et ubique essent clerici qui baptizarent et exhortarent populum indegentem et dissiderantem sicut Dominus in aeuanguelio ammonet et docet dicens : *Euntes ergo nunc docete omnes gentes baptizantes eos in nomine Patris et Filii et Spiritus Sancti ; docentes eos obseruare omnia quaecumque mandauimus uobis et ecce ego uobiscum sum omnibus diebus usque ad consummationem saeculi.* Et iterum dicit : *Euntes ergo in mundum uniuersum praedicate aeuangelium omni creaturae ; qui crediderit et baptizatus fuerit saluus erit, qui uero non crediderit condemnabitur.* Et iterum : *Predicabitur hoc euangelium regni in uniuerso mundo in testimonium omnibus gentibus, et tunc ueniet finis.*

39. Ἀγυρ ἀννῦο ιρ μιαν λιον ρεῖτεαμ ἀρ  
 ἡελλῆαμιν ἀν τέ ρεο νάρ ἑαίλλ μιὰμ, ρέ μαρ ἡεα-  
 λανν Sé ραν σοιρῑéal : τιορῑαο ὅν οἑρῑεαρ ιρ ὅν  
 ιαρῑαρ ὅν οἑρῑεαρτ ιρ ὅν οἑαῑρῑεαρτ, ἀγυρ ρυῖ-  
 ριο ι ἡροῑαρ Ἀβῑααμ ιρ ἡρααο ιρ ἡαοοβ ; μαρ ιρ é  
 ἑρῑοεαμ νά ἡο οἑοιρῑαο ἡεῑτ ἀν ἑρῑοιῑ ὁ ἡαῑ  
 ἑιρ οἑν οἑοῑαν υἑλε.

40. Ὅα ἡεῑν ριν, ιρ ὁῑρ ιαρῑαῑ οἑ ὅεαῑαμ ἡο  
 μαῑτ ιρ ἡο οἑῑεαίλλαῑ, ρέ μαρ ροῑῑῑῑῑῑῑῑ ιρ μαρ  
 ῑεαῑρῑαν ἀν τιῑεαῑῑα, ἀν ῑῑῑῑ ὀοῑρ : ῑαῑαῑ  
 ιμ ὀῑαῑ-ρῑ ἀγυρ ὀεαῑῑαο ιαρῑαῑῑῑῑ ἀρ ὀαοῑῑῑ  
 οἑῑ. Ἀγυρ ὀοῑρῑεαῑ ἀῑῑρ ῑῑῑ ἡα ῑῑῑῑῑ : ῑῑῑῑ,  
 ῑῑ ἡ ἡῑ ιαρῑαῑῑῑῑ ιρ ρῑῑῑῑῑῑῑ ἡῑῑ ὀῑῑῑῑ  
 υἑιμ, ἀῑῑ ἀν τιῑεαῑῑα, ῑῑ.

Ἀρ ἀν ὀῑῑαρ ραῑν ἡα ῑῑ-ῑῑῑῑ ὀῑῑῑῑ-ῑῑ ἀρ  
 ἡῑῑῑα οἑ ἡεῑῑῑ, ι οῑρῑο ἡο ῑῑῑῑῑῑῑῑ ὁῑρ ἡῑῑ-  
 ῑῑῑ ἀγυρ μαῑῑῑῑῑῑ ὀῑ ἡῑῑῑῑ ῑῑ ὁῑῑῑῑ Ὅῑ, ἀγυρ  
 ἡο ῑῑῑῑ ὁῑῑῑ ἑῑῑ ὀῑῑ ἡῑῑῑῑῑῑῑ ιρ ῑεαῑῑῑ ἡα  
 ῑῑῑῑῑ ῑῑῑῑ ἡῑῑῑῑῑῑ, ρέ μαρ ὀῑῑῑῑῑῑ ιρ ὀῑ  
 ῑεαῑρῑαν ἀν τιῑεαῑῑα ραν σοιρῑéal, ῑῑῑῑ ὀοῑρ :  
 “Ὅα ἡῑῑῑ ριν, ιῑῑῑῑῑ ἡῑ ὀῑῑ ιρ ῑεαῑρῑαῑ ἡαῑ  
 υἑλε ἑῑῑῑῑ, ὀῑ ῑῑῑῑῑῑ ι ἡ-ἑῑῑ ἀν Ἀῑῑῑ ἀγυρ ἀν  
 ῑῑῑῑ ἀγυρ ἀν ὑῑῑῑῑ ἡαοῑῑ, ὀῑ ῑῑῑῑῑ ὀῑῑῑῑ  
 ἡαῑ ῑῑῑῑ ὀῑῑ ἑῑῑῑῑῑ ὀῑῑῑ ; ἀγυρ, ῑῑῑῑ, ῑῑῑ-ρῑ ι  
 ῑῑῑ ἡροῑαρ ἡαῑ υἑλε ἡῑ ἡο ῑῑῑῑῑ ἀν ῑῑῑῑῑῑ  
 ῑῑῑῑ.” Ἀγυρ ῑῑῑ ὀοῑρ : “Ὅα ἡῑῑῑ ριν, ιῑῑῑῑῑ ῑῑῑ  
 οἑῑῑῑ ἀρ ῑῑῑ, ἀγυρ ὀεαῑῑῑ ῑῑῑῑῑῑῑ ἀν  
 ῑσοιρῑῑῑ ἀρ ἡαῑ υἑλε ἑῑῑῑῑῑῑ ; ἀν ῑῑ ἑῑῑῑῑῑ ιρ ἡ  
 ἡῑῑ ἡῑ ἡ-ἡ ἡῑῑῑῑῑ, ῑῑῑῑῑῑ ῑ ; ἀν ῑῑ ἡῑ ἑῑῑῑ-  
 ῑῑῑ, ἡῑῑῑῑ, ὀῑῑῑῑῑ ῑ.” Ἀγυρ ὀοῑρ ἡῑῑ : “Ὅεαῑ-  
 ῑῑ ῑῑῑῑῑῑῑ ἀν σοιρῑῑῑ ῑῑ ἡα ῑῑῑῑῑῑ ἀρ  
 ῑῑῑῑ ἀρ οἑῑῑῑῑ υἑλε, μαρ ῑῑῑῑῑῑ ὀῑ ἡαῑ ἑῑῑῑῑῑ,  
 ἀγυρ ἀνῑῑῑῑ ῑῑῑῑῑ ἀν ῑῑῑῑῑῑῑῑ.”

Et item Dominus per prophetam praeunntians inquit : *Et erit in nouissimis diebus dicit Dominus effundam de Spiritu meo super omnem carnem et prophetabunt filii uestri et filiae uestrae, et filii uestri uisiones uidebunt et seniores uestri somnia somniant ; et quidem super seruos meos et super ancillas meas in diebus illis effundam de Spiritu meo et prophetabunt ; Et in Osee dicit ; Uocabo non plebem meam plebem meam et non misericordiam consecutam misericordiam consecutam. Et erit in loco ubi dictum est : Non plebs mea uos, ibi uocabuntur filii Dei uiui.*

41. Unde autem Hiberione qui nunquam notitiam Dei habuerunt, nissi idula et immunda usque nunc semper coluerunt; quomodo nuper facta est *plebs Domini et filii Dei* nuncupantur ! Filii Scottorum et filiae regulorum monachi et uirgines Christi esse uidentur.

42. Et etiam una benedicta Scotta genitiua, nobilis, pulcherrima, adulta erat, quam ego baptizaui ; et post paucos dies una causa uenit ad nos. Insinuauit nobis responsum accepisse a nuntio Dei et monuit eam ut esset uirgo et ipsa Deo proximaret. Deo gratias, sexta ab hac die optime et audissime arripuit illud quod etiam omnes uirgines Dei ita hoc faciunt ; non sponte patrum earum sed et persecutionem patiuntur et impropria falsa a parentibus suis, et nihilominus plus augetur numerus,

Ἀγυρ μαρ ἂν γέσσονα ἀνείρ ἂν Τίγεαρνα, ἀγ ρέα-  
 ναμ τερνγαιρεάττα τρέ ν-α ῥάιθ : “ Ἀγυρ τεαγμόσαιθ  
 μαρ ρεο’ ῥνα λαετίθ ιρ νειρεανναιζε, ἀρρ’ ἂν Τίγεαρνα,  
 ρεαρρὰο νेम Spioraiο ἀρ ῥὰς uile cōlainn, ἀγυρ  
 ἅρ γclann ἡαc ιρ ἅρ γclann ingean, νέανραιο  
 τερνγαιρεάττ, ἀγυρ ἅρ ν-όγάναιζ, ὀίριο αἰρlingte,  
 ἀγυρ ἅρ ρεανόιριθε, νέανραρ ταιθόθρεαμ ὀόιθ.  
 Ἀγυρ γο νεαρῖττα ρεαρρὰο νेम Spioraiο ἀρ μο  
 ὀαορ-όγλάσαιθ ιρ ἀρ μο cūmalaib’ ῥνα λαετίθ ριν,  
 ἀγυρ νέανραιο τερνγαιρεάττ. Ἀγυρ ι ν-Όρέ ἀνείρ :  
 Ἀν ἡuinnτεαρ νάρ liom γαιρμρεαο μο ἡuinnτεαρ  
 ὀίοθ, ἀγυρ νεν ὀρεαμ νά ρυαἰρ ἂν τρῶσαιρε λυττ  
 ραῖττα ἡα τρῶσαιρε. Ἀγυρ τεαγμόσαιθ μαρ ρεο :  
 ραν αἰτ ι ν-α νουθρὰο, νί ὀαοινε liom-ρα ρίθ, ιρ ἀνν  
 α γαιρμρεαρ clann ἡαc Ὀέ θί ὀίοθ.”

41. Cionnar α ταγανν, ὀά ἡρῖζ ριν, ι νέιρυνν,  
 ὀαοινε νά ραιθ eolar ριαμ ἀρ Ὀια αca, αττ γυρὰθ  
 ἀηλαιο α βίοιρ γο ὀτῖ ρο ἀγ ἀθρὰο ιοῦαλ ιρ ρυοαίθε  
 νεαμ-ῖλαν, cionnar α ταγανν γο ννεαρναθ le νείθεα-  
 ναιζε ροβαλ leiρ ἂν ὀΤίγεαρνα ἀνν, ιρ γο νγαιρμτεαρ  
 clann Ὀέ ὀίοθ. ὀίτεαρ μαcραιο Scuit ιρ ingeanaca  
 να ὀταοιρεαδ ι ν-α μαnάιθ ιρ ι ν-α ν-όίγῖθ le Cρiορτ.

42. Ἀττ ταιρῖρ ριν, θί ἀρ ὀινεαθ Scuit, cailin  
 ὀγ uaral ὀαταμῖαἰλ ὀιαῦα; ὀο ἅαιρτεαρ ρέιν  
 ι; ἀγυρ ταρ εἰρ ροἰνντ λαετε ῥὰθ ρί cūγανν ἀρ  
 cūινρε αἰρῖτε. Ὀο cūιρ ρί ι ν-uῖαἰλ ὀuἰνν γο  
 ἅρyαἰρ ρί ρρεαγρὰ ὀ τεαάτταἰρε ὀ Ὀια, γυρ cōῖαἰρliζ  
 ὀι α ραοῖγὰλ ὀο ὀαἰτεαμ ι ν-α ἡόίγ le Cρiορτ ἀγυρ  
 ὀlῦtῦγὰθ le Ὀια. ὀuἰρθεαάαρ le Ὀια, ι γcionn  
 ρέ lά ι ν-α ὀιαῦο ριν, ὀο ῖλac ρί γο ρόγαντα ιρ γο  
 ὀiόγρῖαἰρεαδ ἀν νίθ cέαονα ὀο ῖλacανν γὰς ὀίγ le Ὀια.  
 ιρ νί νe ὀeοιν α ν-ατρῖαδ é, αττ ιρ ἀηλαιο α ρῦλαἰνγ-  
 ιο γέαρ-leanῖαἰν ἀγυρ αcῖμυρὰν ραἰἡρα ὀ ν-α



et de genero nostro qui ibi nati sunt nescimus numerum eorum, praeter viduas et continentes. Sed et illae maxime laborant quae seruitio dantur. Usque ad terrores et minas assidue perferunt; sed Dominus gratiam dedit multis ex ancillis meis, nam etsi uentantur tamen fortiter durunt.

43. Unde autem etsi uoluero amittere illas et ut peregrinus in Britannia—et libentissime paratus eram—quasi ad patriam et parentes, non id solum sed etiam usque ad Gallias, uisitare fratres et ut uiderem faciem sanctorum Domini mei; scit Deus quod ego ualde optabam. Sed *alligatus Spiritu* qui mihi protestatur si hoc fecero ut futurum reum me esse designat et timeo perdere laborem quem inchoaui; et non ego sed Christus Dominus qui me imperauit ut uenirem essemque cum illis residuum aetatis meae, si Dominus uoluerit, et custodierit me ab omni uia mala, ut non *peccem coram illo*.

44. Spero autem hoc debueram; sed memetipsum non credo *quamdiu fuero in hoc corpore mortis*, quia fortis est qui cotidie nititur subuertere me a fide et a proposita castitate religionis non fictae usque in finem uitae meae Christo Domino meo. Sed *caro inimica* semper trahit ad mortem, id est,

cuirfimidteoirib. Aét 1 n-a díad fáin 1r uile, 1r ag  
vul 1 n-íomavamláct acáio, agur ní fíor vúinn gac a  
bful vár gcinead íar n-a-n-aicéimeamain ann, 1r gan  
baintreabada 1r an luét donca v'áiream. Aét an  
bantreacé ro a bíonn narcaite 1 noaoirre, 1r íao 1r  
mó v'fulaingean cruaócan. Bío ag gnát-fulaing  
go fiú an anraio 1r na mbagairé; aét vo-beir an  
Tigearna gnára vó lán vem cumalaid-re; mar, cé  
go gcuirtear corc oíca, 1 n-a díad fáin 1r léio-  
meac a leanaio an loig.

43. An an dóbar fáin vó mbuó ruo é gur b'ail  
liom rcaimainc leo agur ciall an an mbreacain,  
agur 1r mó-fonnmar a bíor cuige rin—amail 1r vó  
mbuó go vci mo tír búctair 1r mo cuirfimidteoirib  
é—agur ní rúo amáin aét vul cóm faoa le Gallia  
ag fíorruagó na mbácar, 1r cum gnúir fírean mo  
Tigearna v'feicrint; cá fíor ag Oia ná maib uaim  
aét é. Aét cáim fá gheim ag an Spioraio vo-  
beireann a fairnéir vaim go mbeinn cionntac aige vó  
noéanrainn amlaio; agur 1r eagal liom go raagó  
an neam-níó an obair vo tionnrcnar-ra, agur ní mire  
vo tionnrcain, aét Cíloir an Tigearna v'aitin  
vaim teacé agur deit 1 n-a bfoóair an fead a maib  
le caiteam vem faogal, vó mb'é toil an Tigearna  
é, agur go raorad mé ó gac aimleair 1 vcreo ná  
véanrainn peacó 1 n-a lácair.

44. 1r é mo dóig gur cóir rúo vo véanam; aét ní  
hionntaioib liom mé féin agur mé ran colainn reo  
an báir, mar 1r láioir é an té acá 1 n-agáio an lae  
ag íarraió mé vo éaraó ón gcireveam, agur ón ngean-  
mnaíbeacé ran na fíir-víadóacéa gur íocruigeair an  
i corainc agam féin go veiread mo faogail vo  
Cíloir mo Tigearna. Aét cá an colann namáio-

ad inlecebras in infelicitate perficiendas. Et scio *ex parte* qua re uitam perfectam ego non egi sicut et caeteri credentes; sed confiteor Domino meo et non erubesco in conspectu ipsius, *quia non mentior*, ex quo cognoui eum a iuuentute mea creuit in me *amor Dei et timor ipsius*; et usque nunc fauente Domino *fidem seruauit*.

45. Rideat autem et insultet qui uoluerit, ego non silebo neque abscondo signa et mirabilia quae mihi a Domino monstrata sunt ante multos annos quam fierent quasi qui nouit omnia etiam *ante tempora saecularia*.

46. Unde autem debuero sine cessione Deo gratias agere qui saepe indulgit insipientiae meae et negligentiae meae et de loco non in uno quoque ut non mihi uehementer irasceretur qui *adiutor* datus sum et non cito adqueui secundum quod mihi ostensum fuerat et sicut Spiritus *suggerabat*. Et *misertus est* mihi Dominus *in milia milium* quia uidit in me quod paratus eram, sed quod mihi pro his nesciebam de statu meo quid facerem quia multi hanc legationem prohibebant; etiam inter seipsos post tergum meum narrabant et dicebant, Iste quare se mittit in periculum inter hostes qui Deum non nouerunt? Non ut causa malitiae, sed non sapiebat illis sicut et ego ipse testor intelligi propter rusticitatem meam. Et non cito agnoui gratiam quae tunc erat in me. Nunc mihi sapit quod ante debueram.

eamail vār pīor-tarraiņz cūm bāir .i. cūm brēas-  
doibnir vārāb cīrioc an mī-fēan. Ir brēac-eol vām  
cāo ann nār cāitear veaḡ-faogal fē mar vo cāit  
cīeivmīḡ eile é. Aḡc doivmīḡim vom tīḡearna, ir  
nī lārām le nāire 1 n-a lātar, naḡ brēas vām é,  
ōn uair vo cūrear aicne air, ōm ōiḡe, ḡur fār  
ḡrāḡ ir eaḡla vē ionnam; aḡur le congnaḡm ōn  
vTīḡearna, vo taircear an cīeivēam ḡo vti ro.

45. bíob a roġa buine aġ maġaob ir aġ aietir-  
iugao, ní éircreao, ná ní čeilcreao na comarčaroe  
ir na mionbailiue o'foillriġ an Tigearna oam  
mórán bliadanta pul ar čeagmuiġeaoar, mar ir oó ir  
eol ġač neite aġur řain řoiř čorač an čraoġail řein.

[illegible]

47. Nunc ergo simpliciter insinuaui fratribus et conseruis meis qui mihi crediderunt propter quod *praedixi et praedico* ad roborandam et confirmandam fidem uestram. Utinam ut et uos imitemini maiora et potiora faciatis. Hoc erit gloria mea, quia, *Filius sapiens gloria patris est.*

48. Uos scitis et Deus qualiter inter uos *conuersatus sum a iuuentute mea* in fide ueritatis et in sinceritate cordis. Etiam ad gentes illas inter quas habito ego fidem illis praestauit et praestabo. Deus scit *neminem* illorum *circumueni*, nec cogito, propter Deum et ecclesiam ipsius ne *excitem* illis et nobis omnibus *persecutionem*, et ne per me blasphemaretur nomen Domini quia scriptum est: *Uae homini per quem nomen Domini blasphematur.*

49. *Nam etsi imperitus* ut in omnibus, tamen conatus sum quippiam seruare me etiam et fratribus Christianis et uirginibus Christi et mulieribus religiosis quae mihi ultronea munuscula donabant et super altare iactabant ex ornamentis suis, et iterum reddebam illis et aduersus me sandalizabantur cur hoc faciebam. Sed ego propter spem perennitatis ut me in omnibus caute propterea conseruarem, ita ut me in aliquo titulo infideles *caperent* uel ministerium seruitutis meae, nec etiam in minimo incredulis locum darem infamare siue detractare.

50. Forte autem quando baptizaui tot milia hominum sperauerim ab aliquo illorum uel dimidium

47. Uá bhríḡ rin ceana, ní veapna aóe a luadad  
 Lem bhráitrib ir lem com-luct oibhe a cneidear  
 ionnam, cao vo beir nam a deimniugad ir a aic-  
 deimniugad uaoib sup dóir uaoib bar. gceirveam  
 vo neartugad ir vo uainniugad. Ir triaḡ san  
 rib-re, leir, ar loḡ nior uairle agur le hobair nior  
 cábaóe. É ríu a beir mar glóir agam, ve bhríḡ  
 sup glóir u'áeir mac eagnaióe.

48. Tá fíor agaid féin ir ag Dia cionnar  
 vo mair ear i nbar mearc óm óige ran gceir-  
 veam fíre ir i noilre croidé; ríu amáin uálta  
 na bPágánaó ro go bfuilim im comnuide i n-a mearc,  
 nior cáillear oíe ná ní cáillreao. Tá fíor ag Dia  
 ná veapna claon ar doinne aca, ná ná beartuigim, é  
 uéanam, ar ron Dé ir ar ron a eaglaire, ar eagla  
 go uarraigeoóainn géar-leamhain oíe ríu ir  
 oíainn go léir, agur ar eagla go marlóóaióe ainm an  
 Tigearna dem cionn; óir cá rcoibóe: Ir mairḡ  
 a marluigtear ainm an Tigearna uá cionn.

49. Mar, cé go bfuilim neamh-tuigreanaó, amail  
 aóaim i nḡaó níó, i n-a óaó rain ir uile, tugar iar-  
 naóe fá rrián éigin vo cup liom féin ríu i óaó na  
 mbriáear gCríortaióe, na n-óḡ le Críort, ir na mban  
 noiaóa vo beiread nam bronntanair beaḡa uá  
 noeoin féin agur vo maóaó uá n-órnáioib ar an  
 álóir; agur vo cearinn-re oíe iao; agur ba  
 rcanail leo mire uá uéanam rain. Aóe ríu leir  
 an neamh-marbtaóe fá noeapra uam-ra é; ionnur go  
 mbeinn aipeaó oim féin i nḡaó níó, u'fonn go nḡlac-  
 raó na Págánaig ar cúinre éigin mé féin nó rógnaim  
 mo fíreartail, agur ná tabarrainn caoi uá laigean  
 vo luct an mí-cneioim ar aiciriuḡad ná ar íomráó.

50. Aóe ar bairtead an oipeao rain milte  
 ouine nam, b'féioir go raib ríu agam leir an

scriptulae. *Dicite mihi et reddam uobis.* Aut quando ordinauit ubique Dominus clericos per modicitatem meam et ministerium gratis distribui illis si poposci ab aliquo illorum uel pretium uel calciamenti mei, *dicite aduersus me et reddam uobis magis.*

51. Ego *impendi pro* uobis ut me *caperent* et inter uos et ubique pergebam causa uestra in multis periculis etiam usque ad exterarum partes ubi nemo ultra erat, et ubi nunquam aliquis peruenerat qui baptizaret aut clericos ordinaret aut populum consummaret, donante Domino, diligenter et *libentissime* pro salute uestra omnia gessi.

52. Interim praemia dabam regibus praeter quod dabam mercedem filiis ipsorum qui mecum ambulant et nihilominus comprehenderunt me cum comitibus meis. Et illa die audidissime cupiebant interficere me sed tempus nondum uenerat. Et omnia quaecumque nobiscum inuenerunt rapuerunt et me ipsum ferro uinxerunt. Et quarto-decimo die absoluit me Dominus de potestate eorum et quicquid nostrum fuit redditum est nobis propter Deum et *necessarios amicos* quos ante praeuidimus.

53. Uos autem experti estis quantum ego ergaui illis qui indicabant per omnes regiones quos ego frequentius uisitabam; censeo enim non minimum quam pretium quindecim hominum distribui illis ita ut me *fruemini*, et ego uobis semper *fruar in* Deum.

oiréad i r leat-rcneaball ó úine éigin síob. Caraid liom é agus vearao é o'aireas oiaib. Nó, an uair o'oirionis Dia cléir inr gac don ball trém breac-meodanaet, i r go n'earna rneartal oib i n-airce, má iarpar ar úine aca fiú fiaa na bróige, caraid liom é agus bearao tar n-air vaoib breir.

51. Veinear caiteam ar bar ron, ionnur go nglacfaide liom, agus i nbar mearc-ra, agus i ngac ait i n-ar gabar ar bar ron i gcontabartaib iliomda, fiú amáin gur na for-imeallaib ná fuiltear lairmuis síob agus nár táinig doinne riamh éúca vo baircread, o'oirioneodad cléir, nó vo neartóad ar an gceirveam 'rna vaoimib, tré congnam Dé, vo veinear gac don níó go oútráctac i r go ró-toilteanae ar ron bar rlanuigte.

52. Ar uairib beirinn tabartairide vo rna rigitib i brodair a otugainn ve tuarartal vā macaib acā ag gabail liom; agus i n-a oiaid rāin vo gabaoar mé féin agus mo cómluaoar, agus an lá úo ní raib uata aet mé vo marbad; aet ní raib an t-am tagta fōr. Agus vo rciobaoar leo gac a bfuaraoar agam; agus vo ceanglaoar mé féin le cuibneac iarainn; agus i gcionn an ceatramad lá véas o'fuarcail an Tigearna ó n-a rmaet mé; agus gac ruo ba linn vo veinead é o'aireas oiainn, ar ron Dé agus na nolút-caoar bí rōlātruihte agāinn roim mé.

53. I r léir vaoib féin, am, an méio o'ioar le luēt mo treoruihte tré gac oútaig i n-ar gnātaige mé ar cuair; mar i r é mo tuairim gur poinnear eatorta fiaa éúig úine véas an cuir i r luāa ve, i otreo gur fúgac vaoib-re faram-ra, i r gur fíor-fúgac vām-ra faraid-re i nDia. Ní cuir cātuihte liom rāin ná ní leor liom é. Táim ag caiteam fōr



Non me poenitet nec satis est mihi; adhuc *impendo et superimpendam*. Potens est Dominus ut det mihi postmodum ut meipsum *impendam pro animabus uestris*.

54. Ecce *testem Deum inuoco in animam meam quia non mentior*. Neque ut sit occasio *adulationis uel auaritiæ* scripserim uobis neque ut honorem spero ab aliquo uestro. Sufficit enim mihi honor qui nondum uidetur sed corde creditur. *Fidelis autem qui promisit; nunquam mentitur*.

55. Sed uideo iam in *præsenti saeculo me supra modum exaltatum a Domino*. Et non eram dignus neque talis ut hoc mihi praestaret, dum scio certissime quod mihi melius conuenit paupertas et calamitas quam diuitiae et diliciae. Sed et *Christus Dominus pauper fuit pro nobis*. Ego uero miser et infelix, etsi opes uoluero iam non habeo, *neque meipsum iudico*, quia quotidie spero aut internicionem aut circumueniri aut redigi in seruitutem, siue occasio cuiuslibet. *Sed nihil horum uereor* propter promissa caelorum; quia iactaui me ipsum in manus Dei omnipotentis, quia ubique dominatur, sicut propheta dicit: *Iacta cogitatum tuum in Deum et ipse te enutriet*.

56. Ecce nunc *commendo animam meam fidelissimè Deo meo pro quo legationem fungor* in ignobilitate mea; sed quia *personam non accipit et elegit me ad hoc officium ut unus essem de suis minimis ministris*.

agus éirífead tuillead. Tá ré de cumáct ag an  
oTigeanna oednugad i n-a díad sain dam mé féin  
oó baiceam ar fon dar n-anmann.

54. Féac, glaoðaim ar Dia mar fíadnéit i leit  
m'anma nac éiteac oo maoidum. Iy ní enút le  
caoi cum plair nó cum rainnte fá noeapa go  
rúfíofum eugaib, ná ní rúil atá agam le honóir  
oídeam agaid; mar ní beas dam an onóir ná  
faetay foy r go gáimídean aince ran énoide. Iy  
oilear lé an té oo geall, níon tug Sé a éiteac  
riam.

55. Aet bhaitim go bfuil gnadam tar bárr deana  
féin fagta agam ón oTigeanna ran traogal ro;  
agus níon bfu mé é, agus níon buine mé go  
mbionnfae Sé oim sain, iy a fán-fíor atá agam  
suy mó oíneamh dealbhar iy chuatcan dam ná  
fandbhear iy aobhear; iy bí Crioite ar oTigeanna  
dealb leir, an an fon. Táim-re féin go truaig  
mí-aómar; oá mb'aíl liom an raobhear féin  
níl ré agam fá látaín, ná ní tabnam bneit oim  
féin, mar iy é bhaitim gac lá ná go marbócar mé  
nó go scuiprean fá oáoinre mé nó go bruigrean  
fáill éigin oim. Aet ní heagal liom aon níó díob  
rúo i ocaob geallamha na bplanteay; óir oo  
éirtear mé féin fá láim Dé uile-cumáctais, mar  
atá a néimear ar gac ball, amail aoeir an fáiró:  
fás fá Dia oo cúnam iy cotócair Sé cú.

56. Agus anoir cuirim m'anam fá comairce mo  
Dia no-díir go bfuilim im teactaire aige oá táire  
mé, mar ní an an bpearrain bíonn meay aige rin, agus  
od toig Sé míre i gcoimair na hoibne úo ionnur go  
mbeimh ar na oáoinib ba luga ar a luét fhear-  
tail.

57. Unde autem *retribuam illi pro omnibus quae retribuit mihi?* Sed quid dicam uel quid promittam Domino meo? quia nihil ualeo nisi ipse mihi dederit, sed *scrutatur corda et renes*, quia satis et nimis cupio et paratus eram ut donaret mihi *bibere calicem* eius sicut indulsit et ceteris amantibus se.

58. Quapropter non contingat mihi a Deo meo ut unquam amittam *plebem* suam *quam adquisiuit* in ultimis terrae. Oro Deum ut det mihi perseuerantiam et dignetur ut reddam illi [me] testem fidelum usque ad transitum meum propter Deum meum.

59. Et si aliquid boni umquam imitatus sum propter Deum meum quem diligo, peto illi det mihi ut cum illis *proselitis* et captiuis pro nomine suo effundam sanguinem meum, etsi ipsam etiam caream sepulturam, aut miserissime cadauer per singula membra diuidatur canibus aut bestiis asperis, aut *uolucres caeli comederent* illud. Certissime reor si mihi hoc incurrisset, lucratus sum animam cum corpore meo, quia sine ulla dubitatione in die illa resurgemus in claritate solis, hoc est, in gloria Christi Iesu redemptoris nostri, quasi *filiis Dei uiui* et *coheredes Christi* et *conformes* futurae *imaginis ipsius*; *quoniam ex ipso et per ipsum et in ipso regnaturi* sumus.

60. Nam sol iste quem uidemus, Deo iubente, propter nos cotidie oritur sed numquam regnabit neque *permanebit* splendor eius sed et omnes qui adorant eum in poenam miseri male deuenient. Nos autem qui credimus et adoramus solem uerum

57. Aét cao ar go bfuigeao-ra cúiteamh dó i n-ar  
bponn Sé oim? Nó cao véarfao lém tigeapna, nó  
cao vo geallfao vó, mar ní'l ve gurtaí oim aét  
ar tug Sé féin dam? Aét rorúvuigeann Sé an  
croidé agur an cliaib; mar ir mian liom agur ir ró-  
mian liom agur ir mé atá ullam cum go nveonad Sé  
dam ibe vó áailir féin, fé mar vo áeavuis Sé vo  
n-a tuillead vó luét cumainn.

58. Vá bpiú rin, náir leigib mo Vía go scaill-  
fínn an pobal ro vo áeannuis Sé i bfor-imeall na  
cruinne. Gúidim Vía reapaíadé vo bponnad oim,  
agur a véonuad go mbeinn im fiaónéit vóleap vó  
go triall anonn dam ar ron mo Vía.

59. Agur má leanar don níó róganta miam ar  
ron mo Vía, vó vugap grád, áéuingim ari go  
nuoirteinn mo éuro folá i bfoáir na nuad ir na  
mbraíao ar ron a ainme, vó mbuó go mbeinn gan  
fiú an ávlacta, nó vó mbuó go roinnfidé mo éorp  
i n-a ball ir i n-a ball go ró-éruais roir gáoraib ir  
beiríveadáb állta, nó go n-íoraó éanlaic an  
aer é. Ir ró-vearícta liom vó n-imteodá raim  
oim go mbead m'anam buairte agam i bfoáir mo  
éuirp; mar, gan aírpar, ran ló raim aiséiríveodam ar  
gléinead na gréine .i. i nglóir íora Cíorrt ar  
Slánuigíteoir mar bead clann Dé bí, i n-ar gcóm-  
oigiríuib le Cíorrt, ir i gcorímalad a veiríbe rin  
vo réir mar a veirí rí; mar ir uair rin agur trío  
rin agur ann rin a veirí flaitéap againn.

60. Mar, válta na gréine reo vo-óimíó, éirígeann  
rí gáclá ar ar ron v'óruíao Dé; aét ní flaitéap oi,  
éoiríce, ná ní buan vó gléinead; aét luét a haóaríca  
ir vóna a raíao i noub-riantab. Aét rínn-ne a  
éiríveann ran bfor-gréin ir v'áóíann é .i. Cíorrt

Christum qui numquam interibit, neque *qui fecerat voluntatem* ipsius, sed *manebit in aeternum*, quomodo et Christus permanet in aeternum, qui regnat cum Deo, Patre omnipotente et cum Spiritu Sancto ante saecula et nunc et per omnia saecula saeculorum. Amen.

61. Ecce iterum iterumque breuiter exponam uerba confessionis meae. *Testificor* in ueritate et in exultatione cordis *coram Deo et sanctis angelis* eius quia numquam habui aliquam occasionem praeter euangelium et promissa illius ut umquam redirem ad gentem illam unde prius uix euaseram.

62. Sed precor credentibus et timentibus Deum, quicumque dignatus fuerit inspicere uel recipere hanc scripturam quam Patricius peccator indoctus scilicet, Hiberione conscripsit, ut nemo umquam dicat quod mea ignorantia si aliquid pusillum egi uel demonstraui secundum Dei placitum, sed arbitramini et uerissime credatur quod *donum Dei* fuisset. Et haec est confessio mea antequam moriar.

ná raḡaio i mbátao go veo, ná ní luḡa raḡaio  
doinne a leanann a péir, áct ir ámlaio maipio go  
brát, fé mar maipio go brát Chiorc as a bfuil  
flaitear i n-doinfeact le Dia an taitir uile-cumac-  
tao ir leir an Spioraio Naom noim fé na raogal  
ir anoir ir tpe raogal na raogal. Amen.

61. Féac, luathrao arir ir arir eile go haitgearr  
bpeitpe m' Ḥaoirtin. Dearbuisim go rior le hatar  
choide, i látair De ir a naom-aingeal, nac don níó  
eile áct amáin an Soircéal asur a geallamha rúp  
rá noerao dam filleao i n-don-chor ar an gcineao  
úo sur ar éig'n oo teicear uata an céao uair.

62. Áct áilim ar an noream a cheirveann i nDia ir  
go bfuil eagla oíta noime, cibé uine sur veoin leir  
rcrúuḡao asur ḡlaoao na rcríbne reo oo deactuis  
Ḥáoraig peacac, aineolaac fé mar ir leir, i nEirinn,  
ná beartaao doinne coiróce surab é m'ainbrior-ra  
oo nein cibé beag-ḡaoar oo veinear nó oo dearb-  
uisear oo péir veag-cola De; áct beartuisgear  
asur cheirtear go ró-óiongmalta sur tabarcar ó  
Dia é. Asur rin i m'Ḥaoirtin noim éas dam.



## na lám-scribne agus léigeacta éagsamla.

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Tá faoirtin naomh-pádrais (*Confessio Sancti Patricii*) le faḡáil i reacht gcinn ve lss. (cé ná fuil fi go hiomlán ionnta go léir); A, P, B, C, F<sub>3</sub>, F<sub>4</sub>, R a ḡairmtear uioḃ i leabhar an faoiris. A, leabhar áro maḡa i uairce i ḡcoláirce na trionóroa i mbaile áta cliaḡ, leabhar u'ait-rcríobad i uoraḡ na naomhaḡ aoir. Má'r ruo é go bfuil iomlán na faoirtine i bP, C, F<sub>3</sub>, F<sub>4</sub> tá A beápnad i ḡcúis áiteannaib agus ní fíor cao cúisḡ ḡur fáḡad an oirgeo fan oi ar lár. P, lS. ón veaḡmaḡ aoir atá fan leabharlainn náiriúnta i bPáir (uim. a 17626 ve rna lss. laione a baimear le heaglaireadḡ). B (ón uara haoir veas), lS. atá i nárpar; vo cuiread an faoirtin i ḡclóḡ ar an ḡcóríreo i *Acta Sanctorum* fan mbliadain 1668; tá uá uuilleois ven ḡcóríreo ar iarraid le tamall. C, an lS. Cotton, Nero E.I. British Museum (ón uara haoir veas). F<sub>3</sub> agus F<sub>4</sub> (Fell 3 agus Fell 4) cóipeanna ón uara haoir veas atá i leabharlainn Bodley i nOxford. R, poinnt uuilleos ve lS. atá i Rouen; tá an céao leat nó mar rin ven faoirtin fan lS. reo. Uálta A, tá cúis cinn ve beápnada innḡ mar leanaḡ:

An céao beápná: et quando (ált a 26) a toraḡ, et noctem illam (ált a 29) a críot.

An uara beápná: sed magis doleo (ált a 32) a toraḡ; ubi nemo ultra est (ált a 34) a críot.

An trear beápná: ut me pauperulum (ált a 35) a toraḡ; si Dominus mihi indulgeret (ált a 37) a críot.

An ceaḡnaḡad beápná: et etiam una benedicta (ált a 42) a toraḡ; impendar pro animabus uestris ált a 53 a críot.

An cúisḡmaḡad beápná: sed nihil horum (ált a 55) a toraḡ; unde prius uix euaserim ált a 61 a críot.

Cóir léi féin iḡ ead A. iḡ móir uoir i agus na lss. eile; agus uar noḡis iḡ rine i bPao i 'ná don ceann aca. iḡ mó an corḡmaḡad atá as P agus as B (go móir-móir as P) le ha 'ná mar



## 48 Na lám-rcríbne agus léigeadta éagsamla.

atá ag an gcúro eile léi. ní mór ná gurab ionann C agus F<sub>4</sub>. 'Sé  
 ir veallamhaige gurab ar abh-éoir bunadfarais 'o'ait-rcríobad  
 iad. Ar an gcuma gcéona ní mór ná gurab ionann F<sub>4</sub> agus  
 R. ní hiongnad gur mó an t-ruim a cuirtear i nA 'ná i n-don  
 éoir uile den fábirin i n-áb' i beic i leabhar áro macla agus  
 gur rime i i b'as 'ná na cóipeanna eile. Can 'oo beir von  
 fcríobneoir na beápnada (má' beápnada iad) o'fágaire ran  
 gcóir rin? ní fupairce an éirir rin oo nérótead. b'féoir  
 gurab é fá nveara 'oo an céas beápná o'fágaire ar lán ná a  
 olcar leir an peacad oo bein páorais le linn a óige agus ar  
 fulaing ré mar geall ar an bpeacad ran o'aitir. b'féoir,  
 leir, gurab é an fáte atá leir an gceatamhaio beápnain ná a  
 olcar leir an fcríobneoir géar-leanamain na gcríofceirde i  
 néirinn agus an t-ruim aingio oo tús páorais oo macaib na  
 ríog oo ludaad. Ir veallamhaige gurab amlaib oo baimead o'A  
 'ná gur cuiread leir an gcúro eile. agus ir mó an mear atá  
 agam-ra ar a bfuil o'A agairn 'ná ar an méio céona oo réir na  
 gcóipeann eile. 'oo cuirear ircead leáruigte ruáada annro  
 ir anhrúo ón b'aoitead agus ó eagaréoir B, 7c. Tá grian-  
 gnárad oo P, B, R i nagaomh ríogda na héipeann. Ir ró-géarr  
 go mbeid leabhar áro macla ar fao i gclóo agairn agus ir é an  
 diaoine Gwynn atá ag 'oéanam eagarí aip. 'oo cuip Gilbert  
 F<sub>4</sub> i gclóo ran vora cuio oá leabhar *Facsimiles of National MSS.  
 of Ireland*. 'Sé an téir mar atá ré curda ríor ag an b'aoitead  
 ir mó atá mar bunadfar ag mó téir-ra, áet tugad an léigteoir  
 fá nveara na léigeadta ro leantar:

- Alt a 1. Bannauem Taberniae: b'féoir gur Bannauemta Berniae  
 an ceart. Ar don t-rlige ir veacair an áit o'aimy-  
 iugad: féad Bury, *Life of St. Patrick*, l. 322 et seq.  
 „ „ Filium quendam Potiti; tá filii Odissi i noiar ná brocal  
 ran i n-imeall an leatanaig i nA.  
 „ 4. a Patre receptum, mar atá i bP; tá ad Patrem receptum  
 i gcóipeannaib eile.  
 „ 11. Sicut et caeteris. Uerumtamen; féad W, (i. leabhar an  
 faoirig) l. 321.  
 „ 12. rursum, mar atá, i bP; sursum i gcóipeannaib eile.  
 „ 22. peruenimus homines (oá uair), mar atá i bP; tá ad  
 homines i C, F<sub>4</sub> agus ag mupú (i leabhar áro macla);  
 peruenimus omnes i gcóipeannaib eile.  
 „ 24. sic efficiatus est: Qui dedit, etc., mar atá i nA agus i  
 bP; sic effatus, etc., i gcóipeannaib eile.



[illegible]

## FO-RÁIÓTE ÓN SCRÍBINN OIADÁ SAN FÁOISTIN.

Ír éadtaí an t-eolair a bí ag páirais na n-áite ar an Scríbin Oíadá. Bí a éiríde ír a aigneab lán oi. Agus oá bríí rín ír iomáa abairt le fágáil ran fáoirtin atá bainte ar a éiríde-lár. Ír iomáa abairt eile go bfuil focal nó óó den Scríbin Oíadá fuinnte innne.

Níl a éirí ag doinne go cruinn cao é an t-airtíugab laíone den Scríbin Oíadá i n-a bfuair páirais na habaréa fo. ní hionann a n-urthór agus na habaréa atá ran airtíugab éirí-deann (Versio Vulgata). Ír oóca go bfuil ábaréa ran fáoirtin, leir, go bfuil aca corhálaéat éirín oo réir focal le habaréaib atá ran Scríbin Oíadá áet ná raib an t-áiréal ag tagairt oo b'éiríob óé i n-aon-éor. Táimíó ag tabairt uainn annfo gac fo-ráó ón Scríbin Oíadá atá ran fáoirtin i litreacáib iomáile agus na habaréa céadna oo réir mar atáio ran airtíugab éirí-deann; áet nuair ír ionann an oá leagab ní éiríeam ríor áet an áit ran airtíugab éirí-deann i n-a bfuil fágáil oíca.

1. *A Deo recessimus* : Is. lix. 13, et aversi sumus ne iremus post tergum Dei nostri.

*Praecepta . . . custodiimus* : Gen. xxvi. 5, et custodierit praecepta et mandata mea ; *et passim*.

*Induxit . . . animationis suae* : Is. xlii. 25, et effudit super eum indignationem furoris sui.

*Dispersit . . . gentibus* : Ier. ix. 16, et dispergam eos in gentibus.

*Usque ad ultimum terrae* : Act. xiii. 47, usque ad extremum terrae.

2. *Aperuit sensum* : Luc. xxiv. 45, aperuit illis sensum.

*Conuerterer toto corde* : Joel. ii. 12, convertimini ad me in toto corde vestro.

*Respexit humilitatem* : Luc. i. 48, quia respexit humilitatem ancillae suae.

3. *Terra captivitatis meae* : 2 Par. vi. 37, 38, in terra captivitatis suae.

*Restitutio* : cf. Ps. cxv. 12, Quid retribuam Domino pro omnibus quae retribuit mihi.

*Agnitionem Dei* : cf. Col. ii. 2, in agnitionem mysterij Dei ; ԳՅԻՐ 2 Pet. ii. 20, in cognitione Domini nostri.

*Confiteri mirabilia* : Ps. lxxxviii. 6, confitebuntur coeli mirabilia tua, Domine.

*Omni . . . caelo* : Act. ii. 5, ex omni natione quae sub coelo est.

4. *Per ipsum . . . uisibilia et invisibilia* : Col. i. 16, Quoniam in ipso condita sunt . . . visibilia et invisibilia.

*Receptum* : cf. Marc. xvi. 19, assumptus est in coelum. (ԵՒ րեցօստ 1 րեան-ծօրքանայն ձրիքե).

*Dedit illi . . . Christus* : Phil. ii. 9-11, et donavit illi nomen quod est super. omne nomen ut in nomine Iesu omne genu flectatur coelestium terrestrium et infernorum et omnis lingua confiteatur quia Dominus Iesus Christus in gloria est Dei Patris. (1 ցարօս օք րնա րեան-եածքայն եւ 'donavit' 1 յ-յօնաօ 'dedit.')

*Qui reddet . . . facta sua* : Rom. ii. 6, Qui reddet unicuique secundum opera ejus.

*Effudit . . . habunde Spiritum Sanctum* : Tit. iii. 5, 6, per lavacrum regenerationis et renovationis Spiritus Sancti quem effudit in nos habunde per Iesum Christum Salvatorem nostrum.

*Donum* : Act. ii. 38, accipietis donum Spiritus Sancti.

*Pignus* : 2 Cor. i. 22, dedit pignus Spiritus in cordibus nostris ; ԳՅԻՐ 2 Cor. v. 5.

*Filii Dei, coheredes Christi* : Rom. viii. 16, 17, Ipse enim Spiritus testimonium reddit spiritui nostro quod sumus filii Dei. Si autem filii et heredes, heredes quidem Dei, coheredes autem Christi.

5. *Inuoca me, etc.* : Ps. xlix. 15, invoca me in die tribulationis ; eruam te et honorificabis me.

*Opera autem Dei, etc.* : Tob. xii. 7.

*Fratribus et cognatis* : Luc. xxi. 16.

7. *Testimonium Domini* : 2 Tim. i. 8.

*Perdes eos, etc.* : Ps. v. 7, perdes omnes qui loquuntur mendacium.

*Os quod mentitur* : Sap. i. 11, os autem quod mentitur occidit animam.

*Uerbum otiosum* : Matt. xii. 36.

8. *Cum timore et tremore* : Eph. vi. 5 ; cf., ԵԻՐ, Phil. ii. 12, cum metu et tremore.

*Reddituri . . . rationem* : Rom. xiv. 12, Itaque unusquisque nostrum pro se rationem reddet Deo.

*Ante tribunal . . . Christi* : Rom. xiv. 10, omnes enim stabimus ante tribunal Christi.

9. *Sermo et loquela* : Ioan. viii. 43, Quare loquelam meam non cognoscitis? Quia non potestis audire sermonem meum.

*Per linguam . . . ueritatis* : Ecclus. iv. 29, In lingua enim sapientia dignoscitur; et sensus et scientia et doctrina in verbo sensati.

11. *Proper retributionem* : Ps. cxviii. 112.

*Tardiori lingua* : Exod. iv. 10, impeditioris et tardioris linguae sum. (Codex Lugdunensis : tardiore lingua sum ego.)

*Linguae . . . pacem* : Is. xxxii. 4, lingua balborum velociter loquetur et plane. (Hieronymus in Isiam : linguae balbutientium cito discent loqui pacem.)

*Epistola Christi* : 2 Cor. iii. 3, Manifestati quod epistola estis Christi.

*In salutem . . . terrae* : Act. xiii. 47, Sic enim praecepit nos Dominus : Posui te in lucem gentium ut sis in salutem usque ad extremum terrae; agur cf. Is. xlix. 6, ecce dedi te in lucem gentium ut sis salus mea usque ad extremum terrae.

*Scriptum . . . uiui* : 2 Cor. iii. 2, 3, Epistola nostra vos estis, scripta in cordibus nostris . . . manifestati quod epistola estis Christi, ministrata a nobis, et scripta non atramento sed spiritu Dei vivi, non in tabulis lapideis sed in tabulis cordis carnalibus.

*Et rusticationem, etc.* : Ecclus. vii. 16, non oderis laboriosa opera et rusticationem creata ab Altissimo.

12. *Priusquam humiliarer* : Ps. cxviii. 67, Priusquam humiliarer ego deliqui.

*Luto profundo* : cf. Ps. lxviii. 15, Eripe me de luto ut non infligar, libera me ab iis qui oderunt me et de profundis aquarum.

*Qui potens est* : Luc. i. 49, Quia fecit mihi magna qui potens est.

*Retribuendum . . . Domino* : cf. Ps. cxv. 12, Ἰσομαρτον παν Ἰσομαρτον αὐτοῦ.

13. *Magni . . . Deum* : Apoc. xix. 5, Laudem discite Deo nostro omnes servi ejus; et qui timetis eum pusilli et magni.

*Potentes in sermone* : cf. Act. vii. 22, et erat potens in verbis et in operibus suis.

*Cum metu et reuerentia* : Heb. xii. 28, placentes Deo cum metu et reuerentia.

*Sine querella* : 1 Thes. ii. 10; iii. 13, et alibi.

## 54 Ƒo-Ƒáíðte ón Scríðinn Ƨiáðá Ƒan Ƒáðírín.

*Caritas Christi* : 2 Cor. v. 14, Caritas enim Christi urget nos.

14. *Mensura . . . fidei* : Rom. xii. 3, unicuique sicut Deus divisit mensuram fidei.

*Sine reprehensione* : Phil. ii. 15, Ut sitis sine querela et simplices filii Dei sine reprehensione.

*Donum Dei* : Ioan. iv. 10, Si scires donum Dei.

*Consolationem aeternam* : 2 Thes. ii. 15, qui dilexit nos et dedit consolationem aeternam et spem bonam in gratia,

*Post obitum meum* : 2 Pet. i. 15.

16. *Spiritus fervebat* : cf. Act. xviii. 25, fervens spiritu loquebatur ; agur Rom. xii. 12, spiritu ferventes.

17. *Responsum* : cf. Rom. xi. 4, sed quid dicit illi divinum responsum ? cf. 1eip, Δε α 35.

*Viam meam dirigebat* : cf. Gen. xxiv. 40, et diriget viam meam, et cetera.

18. *Suggere mammellas* : cf. Is. lx. 16, et suges lac gentium et mamilla regum lactaberis. Ƨ'Ƒeroip ná Ƒuíl an 1eígeδετ δεapτ αγáμn ánnpō (repuli fugere manus illorum δοειp Ƒ) ap' áon čuma ní veállpámač go Ƨ'Ƒuíl áon ταγαip o' Isias Ƒan áðáipτ Ƒeo.

19. *Invaluit super* : cf. 4 Reg. xiv. 10, Percutiens invaluit super Edom.

*Conuertimini . . . ex toto corde ad* : Joel. ii. 12, convertimini ad me in toto corde vestro.

*Ex fide* : cf. Rom. v. 1, et passim.

*Est impossibile* : cf. Luc. i. 37, Quia not erit impossibile apud Deum omne verbum ; agur Heb. xi. 6, sine fide autem impossibile est placare Deo.

*Semiuiui relictí* : Luc. x. 30, et plagis impositis abierunt semivivo relicto.

*Mel silustre* : Matt. iii. 4.

*Partem obtulerunt* : Luc. xxiv. 42, at illi obtulerunt ei partem piscis assi et favum mellis.

*Hoc immolaticum est* : 1 Cor. x. 28, Hoc immolatum est idolis. (τá immolaticum 1 Ƒean-čóipeánnáib áipτε ven čipipτil Ƒeo.)

20. *Quamdiu . . . corpore* : cf. 2 Pet. i. 13, Quamdiu sum in hoc tabernaculo. (Codex Claromontanus : corpore.)

*In die presurae* : cf. Ps. xlix. 15, Et invoca me in die tribulationis : cf. Δε α 5.

*In illa . . . non uos estis, etc.* : Matt. x. 19, 20,

dabitur enim vobis in illa hora quid loquimini : non enim vos estis qui loquimini sed Spiritus Patris vestri qui loquitur in vobis.

21. *Responsum diuinum* : Rom. xi. 4, Sed quid dicit illi diuinum responsum ? cf. Δλτ Α 17.

*Liberauit me de manibus eorum* : cf. Gen. xxxvii. 21, nitebatur liberare eum de manibus eorum.

23. *Uidi in visu noctis* : cf. Dan. vii. 13, Aspiciebam ergo in visione noctis.

*Uno ore* : 3 Reg. xxii. 13, Ecce sermones prophetarum ore uno regi bona praedicent ; Rom. xv. 6, ut unanimes uno ore honorificatis Deum.

*Compunctus sum corde* : Ps. cviii. 17, Et persecutus est hominem inopem et mendicum et compunctum corde mortificare ; Act. ii. 37, compuncti sunt corde.

24. *Nescio . . . iuxta me* : 2 Cor. xii. 2, siue in corpore nescio siue extra corpus nescio. Deus scit.

*Dedit animam suam pro te* : cf. 1 Ioan. iii. 16, quoniam ille animam suam pro nobis posuit.

25. *Intra corpus meum*. cf. 2 Cor. xii. 2 ; *Interiorem hominem* : Eph. iii. 16, virtute corroborari per Spiritum ejus in interiorem hominem.

*Stupebam* : Dan. viii. 27, faciebam opera regis et stupebam ad visionem.

*Spiritus adiuuat . . . non possunt* : Rom. viii. 26, Similiter autem et spiritus adjuvat infirmitatem nostram nam quid oremus sicut oportet nescimus sed ipse spiritus postulat pro nobis gemitibus inenarrabilibus. (ἡ'λ 1 ' quae veribus exprimi non possunt' Δετ μίνιυγὰό Δῤ 'inenarrabilibus'; τὰ Δν τὰ όῤ ῥανντε, 1 ḡCodex Sangermanensis.)

*Dominus aduocatus*, etc. : cf. 1 Ioan. ii. 1, advocatum habemus apud Patrem, Iesum Christum iustum ; Δγυῤ Rom. viii. 34, qui etiam interpellat pro nobis.

26. *Impulsus sum ut caderem* : Ps. cxvii. 13, implusus eversus sum ut caderem. (Codex Veronensis, etc., ῥά μαῤ τὰ ῥαν τέιῥ.)

*Proselito et peregrino* : cf. Ps. xxxviii. 13, quoniam advena ego sum apud te et peregrinus ; Δγυῤ Ps. cxlv. 9. Dominus custodit advenas pupillum et viduam suscipiet, Δγυῤ ῥόῤ Lev. xxxv. 23, vos advenae et coloni mei estis. (San Διτ ῥεο ῥέ ῥυό Δτὰ 1 ḡCodex Lugdunensis ná 'prosyliiti et peregrini uos estis ante me,' cf. Δλτ Α 59.)



*Propter nomen suum*: Ps. cv. 8, et salvavit eos propter nomen suum, et alibi.

*Non illis . . . reputetur*: cf. 2 Tim. iv. 16, non illis imputetur.

28. *Nescio, Deus scit*: 2 Cor. xiii. 2, féac Alt a 24.

*Donec . . . deficiebam*: Ps. xvii. 38, non convertar donec deficiant; cf. 101r, Ps. xxxviii. 12, a fortitudine manus tuæ ego defeci, etc.

29. *Reprobatus*: cf. Ps. cxvii. 22, lapidem quem reprobaverunt aedificantes; agur 1 Pet. ii. 7, lapis quem reprobaverunt aedificantes hic factus est in caput anguli; cf., 101r, Alt a 12, eram velut lapis, etc.

*Uidi in visu noctis*, féac Alt a 23.

*Responsum diuinum*: Rom. xi. 4.

*Qui uos tangit*, etc.: Zac. ii. 8, Qui enim tetigit vos tangit pupillum oculi mei.

30. *Qui me . . . confortauit*: cf. Phil. iv. 13, omnia possum in eo qui me confortat.

*Sensi . . . virtutem*, cf. Marc. 29-33.

*Fides probata*: 1 Pet. i. 7, ut probatio vestrae fidei multo pretiosior auro.

31. *Audenter dico*: cf. Act ii. 29, liceat audenter dicere ad vos de Patriarcha David.

*Testem . . . mentibus*: cf. 2 Cor. i. 23, ego autem testem Deum invoco in animam meam; agur, Gal. i. 20, Quae autem scribo vobis ecce coram Deo quia non mentior.

32. *Dissensionem*: cf. Act. xv. 39, Facta est autem dissensio ita ut discederent ab invicem.

*Dehonestaret*: cf. Prov. xxv. 8, cum dehonestaveris amicum tuum.

*Maior omnibus est*: Ioan. x. 29, Pater meus quod dedit mihi maius omnibus est.

33. *Donum Dei*: Ioan. iv. 10.

*Terra captivitatis*: 2 Par. vi. 37.

*Propter inhabitantem Spiritum eius*: Rom. viii. 11.

*Operatus est*: cf. 1 Cor. xii. 11, haec autem omnia operatur unus atque idem Spiritus.

*Audenter*: féac Alt a 31.

*Caritatem Christi*: cf. 2 Cor. v. 14, Caritas enim Christi urget nos.

34. *In die temptationis*: Ps. xciv. 9, sicut in irritatione secundum diem tentationis. (1r ionann ap léigeact-na agur an léigeact atá 1 Psalterium juxta Hebraeos.)

*Hostiam uiuentem*: Rom. xii. 1, obsecro . . . ut exhibeatis corpora uestra hostiam uiuentem sanctam Deo placentem.

*Seruauit . . . meis*: cf. Ps. xxxiii. 7, de omnibus tribulationibus eius saluauit eum.

*Quis ego sum, Domine . . . uocatio*: 2 Reg. vii. 18, Quis ego sum, Domine Deus, et quae domus mea? etc.

*Uocatio*: 1 Cor. i. 26, uidete enim uocationem uestram; agur 1 Cor. vii. 20, unusquisque in qua uocatione uocatus est, etc.

*Exaltarem . . . nomen*: cf. Ps. xxxiii. 4, magnificate Dominum mecum et exaltemus nomen eius in idipsum.

*In nouissimis diebus*: Act. ii. 17.

*In testimonium . . . mundi*: Matt. xxiv. 14, in testimonium omnibus gentibus et tunc ueniet consummatio; πέλει, *Leit. A. 40.*

35. *Quae . . . ualeo*: cf. Rom. viii. 26, πέμαρ τά.1 n-Δε. 35.

*Idiotam*: cf. Act. iv. 13, quod homines essent sine literis et idiotae. (nī'l ran légeaet idiotam aet euapim an-φαοιγ.)

*Responsum diuinum*: Rom. xi. 4.

36. *Numerum dierum nouerim*: Ps. xxxviii. 5, notum fac mihi, Domine, finem meum et numerum dierum meorum quis est ut sciam quid desit mihi.

*Sapiebam*: Matt. xvi. 23, quia non sapia ea quae Dei sunt sed ea quae hominum.

37. *Audirem opprobrium*, etc.: Ecclus. xxix. 30, improprium peregrinationis non audies.

*Usque ad vincula*: 2 Tim. ii. 9, in quo laboro usque ad vincula.

*Promptus . . . debitor* (Δε. 138): cf. Rom. i. 14, 15, Graecis et barbaris sapientibus et insipientibus debitor sum; ita (quod in me) promptum est et uobis qui Romae estis euangelizare.

*Animam meam libentissime impendere*: cf. Ioan. xiii. 37, animam meam pro te ponam; agur 2 Cor. xii. 15, ego autem libentissime impendam et superimpendar ipse pro animabus uestris.

*Usque ad mortem*: Matt. xxvi. 38, tristis est anima mea usque ad mortem; agur, Phil. ii. 30, usque ad mortem accessit.

38. *Ad te gentes uenient*, etc.: Ier. xvi. 19, Ad te gentes uenient ab extremis terrae, et dicent, Vere mendacium possederunt patres nostri uanitatē quae eis non profuit. (1 leabap wá.

ἡγοῖσθεαῖ *Liber de divinis Scripturis sive Speculum*, Wehrich, Vienna, 1871, 45 ῥεο μαῖ ῥά ἀν ἀβαιρ ῥεο: 'Ad te gentes uenient ab extremo terrae et dicent: quān falsa possiderunt patres nostri idola, nec est in illis utilitas.)

*Posui te lumen*, etc.: Act. xiii. 47, Posui te in lucem gentium ut sis in salutem usque ad extremam terrae. (14ῖ ἡ-  
'ἀττῦρ ῥιοῖ ὁ Is. xlix. 6, ecce dedi te in lucem gentium ut sis salus mea usque ad extremum terrae.)

39. *Expectare promissum*: Act. i. 4, sed expectarent promissionem Patris.

*Uenient ab oriente*, etc.: Matt. viii. 11, multi ab oriente et occidente venient et reoumbent cum Abraham et Isaac et Iacob in regno coelorum; 45ῖ ῥ Luc. xiii. 29, et venient ab oriente et occidente et aquilone et austro et accumbent in regno Dei.

40. *Uenite post me*, etc.: Matt. iv. 19; Marc. i. 17.

*Ecce mitto piscatores*, etc.: Ier. xvi. 16, Ecce ego mittam piscatores multos dicit Dominus et post haec mittam eis multos venatores.

*Multitudo copiosa*: Luc. v. 6, concluderunt piscium multitudinem copiosam.

*Euntes ergo nunc*, etc.: Matt. xxviii. 19, 20, ἡῖ ῥ nunc ῥαν Δ. Ḳ., 45ῖ ῥ ῥά servare i ἡ-ἰοῖαο observare ἀἡἡ.

*Euntes ergo in mundum*, etc.: Marc. xvi. 15, 16, ἡῖ ῥ ῥαν Δ. Ḳ.

*Praedicabitur*, etc.: Matt. xxiv. 14, ῥαν Δ. Ḳ. mundo i ἡ-ἰοῖαο orbe 45ῖ ῥ consummatio i ἡ-ἰοῖαο finis.

*Et erit in nouissimis*, etc.: Act. ii. 17 (ὁ Ier. ii. 2, 28), ῥαν Δ. Ḳ. iuvenes vestri visiones, etc.

*Et in Osee dicit uocabo non plebem*, etc.: Rom. ix. 25, 26 (ὁ Osee i. 10 45ῖ ῥ ii. 21), Sicut in Osee dicit vocabo non plebem meam plebem meam et non dilectam dilectam et non misericordiam consecutam misericordiam consecutam; et erit in loco ubi dictum est eis, non plebs mea uos, ibi vocabuntur filii Dei vivi.

41. *Plebs . . . filii Dei*: ῥέατ ἀν ῥ-ἀτ-ῥά ῥο ῥαῖρ.

43. *Alligatus Spiritu*: Act. xx. 22, et nunc ecce alligatus ego spiritu.

*Mihi protestatur*: Act. xx. 23, Nisi quod Spiritus Sanctus per omnes civitates mihi protestatur, etc.

*Si Dominus uoluerit*: Iac. iv. 15.

*Peccem coram*: cf. Luc. xv. 18, peccavi in coelum et coram te.

44. *Quamdiu . . . mortis*: cf. 2 Pet. i. 13, *quamdiu sum in hoc tabernaculo*; agur Rom. vii. 24, *de corpore mortis huius*.

*Caro inimica*: Rom. viii. 7, sapientia carnis inimica est Deo.

*Scio ex parte*: I Cor. xiii. 9, ex parte enim cognoscimus.

*Quia non mentior*: Gal. i. 20.

*A iuventute mea: Ps. lxxxvii. 16.*

*Fidem seruavi*: 2 Tim. iv. 7.

45. *Ante tempora saecularia*: 2 Tim. i. 9.

46. *Adiutor* : cf. 1 Cor. iii. 9, Dei enim sumus adiutores.

*Suggerebat* : Ioan. xiv. 26, Paraclitus Spiritus Sanctus . . . suggeret vobis omnia quaecumque dixerō.

*Miseratus est . . . in milia milium:* Exod. xx. 6, faciens misericordiam in millia.

47. *Praedixi et praedico* : 2 Cor. xiii. 2.

*Filius . . . patris est* : Prov. x. 1 & 15ur xv. 20, *filius sapiens*  
laetificat patrem.

48. *Conuersatus sum* : Act. xxiii. 1.

*A iuventute mea*: Ps. lxxxvii. 16.

*Neminem circumueni*: 2 Cor. vii. 2, *neminem circum-*  
*venimus*; cf. *1er*, 2 Cor. xii. 17, *numquid . . . circumveni vos?*

*Excitem . . . persecutionem*: Act. xiii, 50, excitaverunt  
persecutionem in Paulum.

*Uae homini*, etc. : cf. Rom. ii. 44, nomen enim Dei per vos blasphematur; agur Matt. xvii. 7, vae illi homini per quem scandalum venit.

49. *Nam etsi . . . omnibus*: 2 Cor. xi. 6, *nam etsi imperitus sermone, sed non scientia, in omnibus autem manifestati sumus vobis.*

*Capere*: cf. 2 Cor. vii. 2, capite nos . . . neminem circumvenimus.

50. *Dicite . . . calceamenti: cf., 1 Reg. xii. 3, Loquimini de me . . . si de manu cuiusquam munus accepi.*

51. *Impendi pro* : 2 Cor. xii. 15 ; *libentissime* : *Ibid.*

*Caparent*:  $\text{f}\acute{\epsilon}\Delta\text{c } \Delta\text{lt } \Delta 49.$

52. *Necessarios amicos*: Act x. 24, convocatis, . . . necessariis amicis.

53. *Fruamini . . . fruar*: cf. Rom. xv. 24, si vobis primum ex parte fruitus fuero.

*Impendo et superimpendam: 2 Cor. xii. 15, ego autem libentissime impendam et superimpendar ipse pro animabus vestris.*

54. *Testem . . . meam* : 2 Cor. i. 23, Ego autem testem, etc.  
*Quia non mentior* : féad Alc Δ 44.

*Occasio adulationis uel auaritiæ* : cf. Thea. ii. 3, neque enim aliquando in sermone adulationis fuimus sicut scitis neque in occasionem auaritiæ, Deus testis est.

*Fidelis autem . . . mentitur* : Heb. x. 23, Fidelis enim est qui repromisit ; agur Tit. i. 2, in spem vitæ æternæ quā promisit qui non mentitur Deus ante tempora sæcularia.

55. *Praesenti saeculo* : Gal. i. 4, ut eriperet nos de praesenti saeculo nequam.

*Supra modum* : 2 Cor. i. 8, et alibi.

*Christus Dominus pauper fuit pro nobis* : cf. 2 Cor. viii. 9, Scitis enim gratiam Domini Iesu Christi quoniam propter vos egenus factus est. (' Pauper ' i n-íonao 'egenus' i n-Δ lán ve fean-cóipeannaib.)

*Neque meipsum iudico* : 1 Cor. iv. 3.

*Sed nihil horum uereor* : Act. xx. 24.

*Iacta cogitatum*, etc. : Ps. liv. 23, iacta super Dominum curam tuam et ipse te enutriet.

56. *Commendo animam*, etc. : cf. 1 Pet. iv. 19, Itaque et hi qui patiuntur secundum voluntatem Dei fideli creatori commendant animas suas in benefactis.

*Pro quo legationem fungor* : Eph. vi. 20, Pro quo legatione fungor in catena.

*Personam non accipit* : Gal. ii. 6, Deus personam hominis non accipit ; agur Deut. x. 17, Deus magnus . . . qui personam non accipit nec munera.

*Elegit* : cf. Ioan. xv. 16, Non vos me elegistis sed ego elegi vos ; agur Ioan. xv. 19, sed ego elegi vos de mundo.

*Suis minimis ministris* : cf. Matt. xxv. 40, quamdiu fecistis uni ex hijs fratribus meis minimis, mihi fecistis.

57. *Unde autem retribuam*, etc. : Ps. cxv. 12, Quid retribuam Domino pro omnibus quae retribuit mihi.

*Scrutatur corda et renes* : Ps. vii. 10, Scrutans corda et renes Deus ; agur 1 Par. xxviii. 9, omnia enim corda scrutatur Dominus.

*Bibere calicem* : Matt. xx. 22, Potestis bibere calicem quem ego bibiturus sum ?

58. *Plebem quam adquisiuit* : cf. Act. xx. 28, regere Ecclesiae Dei quam acquisiuit sanguine suo.

59. *Proselytis* : féad Alc Δ 26 ; *Uolucres coeli comederent* : 3

Reg. xvi. 4, Comedent eum volucres coeli; ἄγουρ Matt. xiii. 4, venerunt volucres coeli et comederunt ea.

*Filii Dei . . . Christi*: Rom. viii. 16, 17; ἄγουρ Rom. ix. 26.

*Conformes . . . imaginis*: Rom. viii. 29, conformes fieri imaginis Filii sui.

*Quoniam ex ipso et per ipsum et in ipso*: Rom. xi. 36.

60. *Permanebit*: cf. Ps. lxxi. 5, et permanebit cum sole.

*Qui fecerat uoluntatem . . . manebit in aeternum*: 1 Ioan. ii. 17, Qui autem facit uoluntatem Dei manet in aeternum.

61. *Testificor . . . sanctis angelis*: cf. 1 Tim. v. 21, Testor coram Deo et Christo Iesu et electis angelis. (ἁγίοις 'angelis sanctis' cf. Luc. ix. 26, in maiestate sua et Patris et sanctorum angelorum.)

62. *Donum Dei*: Ioan. iv. 10.

Handwritten text, possibly a signature or title, in a cursive script.

**ΓΑΟΙΥΤΙΗ ΝΑΟΗ-ΡΑΥΗΑΙΣ**  
**Ι ΜΒΕΑΗΛΑ.**





# FAOIRTIN NAOMH-PÁDRAIG i mBÉARLA.

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(Sé ir páet leir an airtreugab ro ná cum congnam do tabairt do macaib léiginn ná fuil ró-éirte ar an nGaeil nā ar an laoiin. leanar lorg an faoitig i n a lán neirde ran airtreugab ro.)

THE CONFESSION OF SAINT PATRICK, BISHOP, BEGINS :

1. I, Patrick the sinner, am the most untutored and the least of all the faithful, and am held in contempt by many.

My father was Calpornus a deacon, a son of Potitus a presbyter, who belonged to the village of Bannavem Taberniae. He had a farm-stead near at hand where I was taken captive. I was at that time about sixteen years of age, and I was carried into Ireland into captivity with so many thousands of persons according to our deserts, because *we turned away from God and kept not His commandments*, and were not obedient to our priests, who admonished us for our salvation. And the Lord *sent upon us the fury of His wrath and scattered us amongst many gentiles even unto the ends of the earth*, where now my insignificance may be seen amongst foreigners.

2. And there the Lord *opened the understanding* of my unbelief, that even though late, I might recall to mind my sins, and that I might *be converted with all my heart* to the Lord my God who *regarded my humility* and took pity on the youth of my ignorance, and protected me before I knew Him and before I had dis-

cernment or could distinguish between good and evil, and fortified me and consoled me as a father his son.

3. Wherefore I cannot hold my peace, nor would it be becoming, concerning such great benefits and such great grace as the Lord has vouchsafed to grant me *in the land of my captivity*; because this is *the return we can make* Him, that after we have been chastened and have come to *the knowledge of God* we should exalt and *confess His wondrous works before every nation which is under the whole heaven.*

4. For there is no other God, nor was there ever any in the past, nor will there be in the future, except God the Father unbegotten without beginning, from whom is every beginning, all-powerful, as we say, and his Son Jesus Christ, whom we declare to have always existed with the Father before the beginning of the world, of the Father begotten ineffably after the manner of a spirit before all beginning; and *by Him* were made *things visible and invisible*, He was made man, and having overcome death, was *received* into heaven by the Father. And *He gave Him all power over every name, of things in heaven and things in earth and things under the earth*; and let every tongue confess to Him that Jesus Christ is the Lord and God in whom we believe. And we look for His speedy coming as the judge of the living and the dead, *who will render to everyone according to his deeds.* And *He poured out abundantly on us the Holy Ghost, the gift and pledge* of immortality, who makes those who believe and obey to become sons of God and joint heirs with Christ, whom we confess and adore as one God in the Trinity of the Sacred Name.

5. For He Himself has said through the prophet: *Call upon me in the day of tribulation and I will deliver thee, and thou shalt glorify Me.* And, again, He saith: *It is honourable to reveal and confess the works of God.*

6. Yet, though I am imperfect in many things, I wish my *brethren and kinsfolk* to know what manner of man I am, that they may understand the desire of my soul.

7. I am not unmindful of *the testimony of my Lord*, who witnesseth in the psalm : *Thou shalt destroy them that speak a lie.* And again He saith : *The mouth that lieth killeth the soul.* And the same Lord saith in the Gospel : *The idle word that men shall speak they shall render an account for it in the day of judgment.*

8. Therefore I ought exceedingly, *with fear and trembling*, to dread this sentence on that day when no one will be able to absent himself, but when *we shall all*, without exception, *render an account* of even the slightest sins *before the tribunal of Christ the Lord.*

9. For this reason I had long since thought of writing, but even until now I hesitated, for I feared lest I should incur the censure of the tongues of men ; for I have not been educated as others have, who accordingly, in an excellent manner, have imbibed both Law and Sacred Scripture alike, and have never changed their speech from childhood but rather have ever been bringing it to perfection. For my *speech and word* is translated into a foreign tongue, as may be easily proved from the flavour of my writing—how I have been taught and trained in language. For saith the Wise Man : *By the tongue will be discerned understanding and knowledge and the doctrine of truth.*

10. But of what avail is an excuse even though true, especially if it be with presumption ? Since now, I, myself, in my old age, hanker after what in youth I did not acquire, because my sins prevented me from mastering what I had previously read over. But who will believe me, even if I repeat what I have already said ?

When still a youth, nay almost a beardless boy, I was taken captive before I knew what to seek or what to thirst after, or what to avoid. Whence to-day I blush, and am exceedingly afraid to expose my want of skill, because not being learned I am unable to express myself with brevity ; for as the spirit yearneth the affection reveals the soul and the understanding.

11. But, if only it were given to me as to others ! Still I would not hold my peace, *on account of the reward*. And if, haply, it seems to some that I am putting myself forward in this matter with my want of knowledge and *halting speech*, still, it is written : *The stammering tongues shall quickly learn to speak peace*. How much more should we seek to do so, who are, he saith, *the epistle of Christ unto salvation unto the ends of the earth*, and although not a learned one, still a most powerful document *written in your hearts, not with ink but with the Spirit of the living God*. And, again, the Spirit testifieth : *Rusticity also was ordained by the Most High*.

12. Whence I, at first a rustic and an exile and unlearned, as is plain, who know not how to make provision for the future, but this I know most certainly, that truly *before I was afflicted* I was as a stone lying in a deep mire and *He that is powerful* came and in His mercy lifted me, and indeed raised me up again and placed me on the top of the wall. Therefore, I ought to cry aloud mightily, so that I also may *render somewhat to the Lord* for His so great benefits here and in eternity, such as the mind of man is unable to estimate.

13. Wherefore, then, be astonished, *ye that fear God both small and great*, and ye lordly rhetoricians, hear and scrutinise. Who was it that called me up, fool though I am, from the midst of those that seem to be wise and skilled in the Law and *mighty in word* and in all

things? And me, indeed, who am detested by this world did He inspire beyond others, if such I were, only that *with fear and reverence and without murmur* I should faithfully serve the nation to whom *the love of Christ* transferred and presented me, during my life, if I should be worthy; in fine, that I should serve them with humility and in truth.

14. Therefore, *according to the measure of faith* in the Trinity, it is fitting to determine *without dread of danger* to make known *the gift of God* and *everlasting consolation*, to spread the name of God everywhere faithfully without fear, so that even after *my demise* I may leave a legacy to my brethren and sons whom I baptized in the Lord—so many thousand souls!

15. And I was not worthy, nor such an one as that the Lord should grant this to His servant, that, after cares and such great obstacles, after captivity, after many years, He should endow me with such a great grace with regard to that nation, what formerly in my youth I never hoped for nor dreamt of.

16. But after I had come to Ireland, I tended flocks daily, and frequently in the day did I pray. The love of God and the fear of Him increased more and more, and faith grew and the spirit was roused, so that in a single day I prayed as often as a hundred times, and by night almost as frequently, even while I was sojourning in the woods and on the mountain. Before daybreak I used to be awakened to prayer in snow, frost, and rain, and I felt no hurt, and there was no sloth in me, as I now perceive, because *the spirit* then *was fervent* in me.

17. And there, indeed, on a certain night I heard in my sleep a voice saying to me: "Well dost thou fast; thou who art soon to go to thy native country." And again, after a little time, I heard a *response* saying to me: "Lo, thy ship is ready." And it was not near,

but was, perhaps, distant 200 miles. And I had never been there, nor did I know any person there. And so I fled soon after and left the man with whom I had been for six years, and I came by the power of God who *was directing my path* unto good, and I was afraid of nothing until I reached that ship.

18. And on the very day I arrived, the ship left its place, and I said that I had wherewithal to sail with them. But this displeased the ship's ruler, who replied sharply, with indignation: "By no means seek to go with us." And when I heard this I parted from them to go to the hut where I was staying, and on the journey I began to pray, and before I had finished my prayer I heard one of them calling aloud after me: "Come quickly, for these men are calling thee;" and immediately I returned to them. And they began to say to me: "Come, for we receive thee in good faith, enter into friendship with us in whatever way thou choosest." And on that day I refused to suck their breasts through fear of God, but, nevertheless, I hoped that some of them would come to the faith of Jesus Christ, for they were heathens, and for this reason I stayed with them, and immediately we set sail.

19. And after three days we came to land, and we journeyed for twenty-eight days through a desert, and food failed them and hunger *oppressed* them. And on a certain day the ship's ruler began to say to me: "What sayest thou, O Christian, thy God is great and omnipotent? Why, therefore, canst thou not pray for us, for we are in danger of starving—it will go hard with us ever again to see any person." Then I said to them, plainly: "*Be converted in faith* and with *all your heart* to the Lord my God, to whom *nothing is impossible*, that He may this day send you food on your way until ye be satisfied, for He hath abundance everywhere." And with the

help of God it so happened. Lo, a herd of swine appeared in the way before our eyes, and they slew many of them, and they remained there two nights, and they were well fed, and their dogs got their fill, for many of them were *left half dead* by the way. And after this they gave highest thanks to God, and I was honoured in their sight, and from that day they had food in abundance. They also found *wild honey* and *offered me a portion thereof*. And one of them said, *This is offered in sacrifice*. Thank God I tasted none of it.

20. Now, on that same night I lay sleeping and Satan tempted me strongly, so that I shall remember it *as long as I am in this body*. And there fell upon me, as it were, a huge rock, and I had no power over my limbs. But whence did it come into my mind to call out "Elias"? And thereupon I saw the sun rise in the heavens, and while I was crying out "Elias" with all my strength, lo, the splendour of that sun fell upon me, and immediately shook all weight from off me. And I believe that I was assisted by Christ my Lord, and that His spirit was even then crying aloud on my behalf. And I hope that so it will be *in the day of my distress* as He saith in the Gospel: *In that day, the Lord testifies, it is not ye that speak but the Spirit of your Father which speaketh in you*.

21. And again, after many years, I was taken captive. And so on that first night I remained with them. Now I heard a *Divine response* saying to me: "Thou shalt be with them for two months." And so it fell out. On the sixtieth night after that the Lord *delivered me out of their hands*.

22. And lo, He provided for us, on the way, food and fire and dry resting place daily, until, on the tenth day, we came to where people were. As I mentioned above, we travelled through a desert for twenty-eight



days, and, on that night on which we came to where people were, we had really no food.

23. And once more, after a few years, I was in Britain with my parents, who received me as a son, and earnestly besought me that now, at least, after such tribulation as I had suffered, I should not leave them any more. And there, truly, *I beheld in a vision of the night* a man called Victoricus coming as it were from Ireland with letters innumerable. And he gave me one of them, and I read the beginning of the letter, which contained: The Voice of the Irish; and while I was reading aloud the beginning of the letter methought that at that very moment I heard the voice of those who lived beside the wood of Foclut, which is near the Western Sea. And as *with one voice* they thus exclaimed: "We beseech thee, O holy youth, that thou come hither and still walk amongst us." And I was greatly *affected at heart* and could read no more. And so I awoke. Thanks be to God, that after many years the Lord granted to them according to their solicitation.

24. And another night, *whether within me or beside me I know not, God knoweth*, in most skilful words which I heard but could not understand except at the end of prayer, He spoke thus: "He who *laid down his life for thee*, He it is who speaketh in thee." And so I awoke in gladness.

25. And on another occasion I saw Him praying within me, and I was as it were *within my body*. And I heard Him above me, that is, above *the inner man*, and there He was praying mightily with groanings. And thereupon *I wondered greatly*, and began to think who it could be that was praying within me. But at the end of the prayer He said that He was the Spirit and so I awoke, and I called to mind the saying of the apostle: *The Spirit assisteth the infirmities of our*

*prayer, for we know not what we should pray for as we ought, but the Spirit Himself asketh for us with unspeakable groanings which cannot be expressed in words. And again: The Lord our advocate asketh on our behalf.*

26. And when I was tempted by some of my seniors—who came and urged my sins against my laborious episcopate,—indeed on that day *I was strongly incited that I might fall* here and in eternity. But the Lord benignly spared *the stranger and sojourner for His name's sake*, and helped me exceedingly when I was thus trampled on, so that I did not fall seriously into sin and disgrace. I pray God that the occasion be not *imputed to them* as sin.

27. For, after thirty years they set upon me, and that in regard to a word which I had confessed before I was a deacon. Through anxiety, in sadness of mind, I revealed to my dearest friend what I had done in my youth in one day, nay in one hour, for I was not then able to overcome. *I know not, God knoweth*, if I was then fifteen years of age, and I did not believe in the living God, nor had I believed even from my infancy, but I remained in death and in unbelief until I had been severely chastised and humbled in truth by hunger and nakedness, and that daily.

28. On the other hand, I did not go to Ireland of my own accord *until I was nearly exhausted*. But this was rather for my benefit, for in this way I was corrected by the Lord, and He prepared me so that I might be to-day what was once far from me, that I might show care and anxiety for the salvation of others while at that time I did not even think about myself.

29. And therefore on that day on which I was *rejected* by the persons mentioned above, on that night *I saw a vision of the night*. There was a dishonoured document opposite my face, and at the same time I

heard a *Divine response* saying to me, "We have seen with displeasure the face of the chosen one stripped of its title;" nor did He say this, "Thou hast seen with displeasure," but, "We have seen with displeasure," as if he had made common cause with me in that matter. As He hath said: *He that toucheth you is as he that toucheth the apple of mine eye.*

30. Therefore I give thanks to Him *who hath strengthened me* in all things so as not to hinder me from the journey on which I had determined, and from my work, also, which I had learned from Christ my Lord, but rather *did I feel in myself* no little *virtue* coming from Him and *my faith has been approved* before God and men.

31. Whence I *boldly declare* that my conscience does not reproach me here or hereafter. *God is my witness that I have not lied* in the statements I have made to you.

32. But I am the rather grieved for my dearest friend, that we should have deserved to hear such a response as that. One to whom I had even entrusted my soul. And I learned from some of the brethren before that *falling out*, at which I was not present, nor was I in Britain then, nor will the story originate with me, that even he pressed hard on my behalf in my absence. Even he had said to me with his own lips: "Lo, thou art to be raised to the grade of bishop"; of which I was not worthy. But how did it happen that he afterwards publicly *dishonoured* me before everyone good and bad, in respect of a dignity which he had previously of his own accord and joyfully, granted me, and the Lord also, who *is greater than all*?

33. I have said enough. But still I ought not to hide *the gift of God* which He bestowed on us *in the land of my captivity*, because then I sought Him in

earnest and there I found Him and He kept me from all iniquity. This I believe, *because of His indwelling Spirit*, who *hath wrought* in me even unto this day. Again *boldly* do I speak. But God knoweth if man had said this to me, perhaps I would have remained silent *for the love of Christ*.

34. For this reason, then, I give unwearied thanks to my God who preserved me in constancy in *the day of my temptation*, so that I can to-day with confidence offer Him a sacrifice, as *a living victim*, my soul to Christ my Lord, who *preserved me through all my difficulties*, so that I may say: *Who am I, O Lord*, or what is my *calling* that Thou shouldst have co-operated with me with such Divine virtue? so that to-day I should constantly *extol and magnify Thy name* among the heathens wherever I may be, not only in prosperity but also in adversity; so that whatever may befall me, be it good or evil, I ought to accept it with equanimity, and always give thanks to God who made it plain to me that I might trust Him to the end as one who cannot be doubted; and who hath heard me, so that I, though ignorant and *in the last days*, should begin to set about this work so holy and so wonderful, so that I might imitate in some way those of whom the Lord long ago foretold that they would herald His Gospel as *a testimony to all nations before the end of the world*. And, accordingly, as we have seen, this has been fulfilled. Behold we are witnesses that *the Gospel has been preached* as far as the limit beyond which no one dwelleth.

35. But it were long to tell the whole of my labour in every particular, or even partially. I shall briefly relate how the most gracious God often delivered me from slavery and from the twelve dangers by which my soul was imperilled, besides many plots and *things which I am not able to express in words*. Nor shall I be

troublesome to the reader. But I have God as my authority, who knoweth all things even before they come to pass, as *the Divine response* very frequently admonished me though but a poor *unlettered* orphan.

36. Whence to me this wisdom which was not in me, who neither *knew the number of my days nor relished* God? Whence to me afterwards that gift so great, so saving, to know and love God but so as to lose fatherland and parents?

37. And many gifts were offered to me with weeping and tears. And I displeased them, and also, against my will, some of my seniors, but under the guidance of God I did in no wise consent or yield to them. It was not my grace but God who prevaieth in me, and He resisted them all, so that I came to the heathen Irish to preach the Gospel and to suffer reproaches from unbelievers, so as to *hear the reproach of my journeying abroad* and endure many persecutions *even unto chains*, and that I should cede my freedom for the benefit of others. And if I be worthy I am *ready* to give up *my life* without hesitation and *most willingly* for His name's sake, and I desire to *spend* it there, even unto death, if the Lord permit me.

38. Because *I am* greatly *indebted* to God who bestowed such grace on me, that many people should through me be regenerated to God, and afterwards confirmed, and that clerics should be ordained for them everywhere, for a people newly come to the faith, whom the Lord took *from the ends of the earth*, as He formerly promised through His prophets: *The Gentiles shall come to thee from the ends of the earth, and they shall say: As our fathers have got for themselves idols and there is no good in them. And again: I have set thee for a light to the Gentiles, that thou mayest be for salvation unto the ends of the earth.*

39. And there I desire to *await His promise*, who, indeed, never fails. As He promiseth in the Gospel: *They shall come from the east and the west and from the south and from the north, and they shall sit with Abraham and Isaac and Jacob*; as it is our belief that believers will come from all parts of the world.

40. Wherefore, then, it behoves us to fish well and diligently, as the Lord forewarns and teaches, saying: *Come ye after Me and I will make you to become fishers of men*; and again, He saith, through the prophets: *Lo, I send fishermen and many huntsmen, saith the Lord, and soforth*. Whence, then, it greatly behoved us to spread our nets so that a *vast multitude* and a throng should be taken for God, and that there should be clerics everywhere to baptize and exhort a poor and needy people, as the Lord warns and teaches, saying: *Go ye, therefore, now, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you*; and lo, *I am with you all days, even to the consummation of the world*. And again He saith: *Go ye, therefore, into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned*. And again: *This Gospel of the Kingdom shall be preached in all the world for a witness unto all nations, and then the end shall come*.

And, the Lord, likewise, foretelling by the prophet, saith: *And it shall come to pass in the last days, saith the Lord, I will pour out of My spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and upon My servants indeed, and upon My handmaids, I will pour out in these days of My spirit, and they shall prophesy*. And He saith in Osee; *I will*

*call them My people who were not My people, and her that hath obtained mercy one that had not obtained mercy. And it shall come to pass that in the place where it was said, ye are not My people, there shall they be called the sons of the living God.*

41. Whence, then, in Ireland they who never had the knowledge of God, but only worshipped idols and abominations even until now, how there has been made there of late a *people* of the Lord, and they are called *children of God*. The sons of the Scots and the daughters of the chieftains are seen to become monks and virgins of Christ.

42. And even there was one saintly lady of Scottic birth, of noble rank, very beautiful, of adult age, whom I baptized; and after a few days she came to us for a certain reason. She made known to us that she had received a response from the messenger of God that he warned her to become a virgin of Christ, and come nearer to God. Thanks to God, on the sixth day after that she excellently and most eagerly seized upon that which all virgins of Christ do likewise; not with the consent of their parents, but they suffer persecution and false reproaches from their parents, and nevertheless their number increaseth, and we know not the number of our race who are there regenerated, besides the widows and the continent. But they who are kept in servitude suffer special hardship. They constantly endure, even unto terrors and threats. But the Lord gave grace to many of my handmaids, for although they are forbidden still they bravely follow the good example

43. Wherefore, then, even if I wished to leave them and proceed to Britain—and most willingly was I prepared to do so,—as to my native land and parents, and not that alone, but to proceed as far as Gaul to visit the brethren, and to see the face of the saints of

my Lord, God knoweth that I desired it greatly. But *I am bound in the Spirit* who protests to me that if I should do this He would set me down as guilty, and I am afraid of losing the labour which I have begun, and not I, but Christ the Lord who commanded me to come and be with them for the rest of my life, *if it be pleasing to the Lord*, and if He should shield me from every evil way so that I may not *sin in His sight*.

44. Now, I hope that I ought to accomplish this, but I trust myself not, *as long as I am in the body of this death*, for he is strong who strives daily to turn me away from the faith and from that chasteness of religion unfeigned, which it is my purpose to keep to the end of my life for Christ my Lord. But *the flesh, the enemy*, is ever drawing us to death, that is, to allurements which lead to misery. And *I in part know* wherein I have not led a perfect life as other believers have. But I confess to my Lord and I blush not in His sight, *that I do not lie* when I assert that from the time that I came to know Him, *from my youth*, the love of God and the fear of Him grew in me, and through the favour of the Lord *I have kept the faith* even until now.

45. Let whoever will laugh and jeer, I shall not hold my peace, nor hide the signs and wonders which were shewn to me by the Lord many years before they came to pass, since he knoweth all things, even *before the commencement of the world*.

46. Hence I ought to give God thanks without ceasing, who often condoned my folly and negligence, and that not in one place alone, so that He be not grievously angry with me who am given Him as a *helper*, nor did I indeed speedily give consent according to what had been shewn me and as the Spirit suggested. And the Lord *shewed me mercy thousands of thousands of times*, for He saw in me that I was ready, but that



I knew not, in my state, what was incumbent on me to do in return for these gifts, because many were objecting to this mission. Nay, behind my back, they were speaking one with another and saying: "Why does this man put himself into danger amongst hostile people who know not God?" This they did not put forward through malice, but it did not seem right to them on account of my being untutored, as according to my own testimony, I have understood. And I did not speedily recognize the grace that was then in me. I understand, now, what I should have done formerly.

47. Now, therefore, I have simply made known to my brethren and fellow-servants who have believed me, for what reason *I told you before and now repeat*, to strengthen and confirm your faith. Would that you also would imitate greater things and do more powerful works. This will be my glory, for *a wise son is the glory of his father*.

48. You know, and God also, the way in which *I have lived* amongst you *from my youth*, both in the faith of truth and in sincerity of heart. Nay, as regards the gentiles among whom I dwell, I have kept faith with them and will keep it. God knoweth, *I have overreached none* of them, nor do I dream of doing so, for the sake of God and of His Church, lest I should *arouse persecution* against them and against us all, and lest the name of the Lord should be blasphemed through me. For it is written: *Woe to the man through whom the name of the Lord is blasphemed*.

49. For, *unskilled though I am as in all things*, still I have made an effort to protect myself, even as regards the Christian brethren and the virgins of Christ and the pious women, who used to bestow their gifts on me of their own accord, and used to cast their ornaments on the altar. These things I returned to them, and they were

scandalized in me for so doing. But I acted through hope of immortality, so as to protect myself cautiously in all things, in order that the unbelievers might *receive* me or the ministry of my service on one ground or another, and that I should not even in the least thing give occasion to the unbelievers to defame or detract.

50. It may be, then, that when I baptized so many thousands of men, I expected as much as half a scruple from any one of them. *Inform me of it and I will return it to you.* Or when the Lord everywhere ordained clerics by means of my mediocrity, and I gave them my ministrations gratis, if I sought from one of them even the price of my shoe *tell it against me and I will return you more.*

51. *I spent for you* that they might *receive* me, and both amongst you and whithersoever I went for your sake through many *dangers*, even to the uttermost regions beyond which no one dwells and where no one had ever come to baptize, or ordain clerics, or confirm the people, by the favour of God I have done every thing diligently and *most willingly* for your salvation.

52. Occasionally I gave presents to the kings besides the wages I gave their sons who journey with me; and still they seized me, together with my companions. And on that day they most eagerly desired to slay me, but the time had not yet come. And they carried off everything they found with us, and me myself they bound in irons. And on the fourteenth day the Lord delivered me from their power, and whatever belonged to us was returned to us for the sake of God and the *true friends* whom we had provided beforehand.

53. But you yourselves know by experience how much I paid to those who acted as guides through all the regions which I most frequently visited. For I

compute that I distributed to them not less than the price of fifteen persons, so that you may *enjoy me* and I *enjoy you* ever in God. I am not sorry for it, nor do I consider it sufficient. I still *spend and will spend more*. The Lord is mighty to grant me afterwards to *spend myself for your souls*.

54. Behold *I call God as a witness against my soul that I lie not*, nor would I write to you in order that there may be occasion for *flattery or gain*, nor because I hope for honour from any of you. For sufficient for me is the honour which is not yet seen but is believed in with the heart. And *faithful is He that hath promised; never does He lie*.

55. But I see that already *in this world* I am exalted *beyond measure* by the Lord; and I was not worthy nor such an one that He should bestow this on me, as I know most certainly that poverty and affliction become me better than riches and delights. And *Christ the Lord* was also *poor for our sakes*. I am indeed miserable and unhappy; though I might desire wealth I have none now, *nor do I judge myself*, for I am daily looking forward either to be slain or circumvented, or to be reduced to slavery, or to be treated in some such fashion. But *I dread none of these things* because of the promises of heaven, since I have cast myself into the hands of God Almighty for He ruleth everywhere, as the prophet saith: *Cast thy care upon God and He will sustain thee*.

56. Behold, now, I *commend my soul to my most faithful God, for whom I am an ambassador* in my lowly state only because He *accepteth not persons* and *chose me* for this office that I might be *one of His least ministers*.

57. Whence, then, *shall I render to Him for all that He has given to me*. But what shall I say or what shall I promise to my Lord, for I avail nought except what

He Himself has given to me. But *He searcheth the heart and reins*. Because He knoweth that fully and exceedingly do I desire and was ready that He should grant me to *drink of His chalice*, as He hath permitted to others also who love him.

58. Wherefore may it never happen to me from my God that I should ever lose His *people which He purchased* at the ends of the earth. I beseech God to grant me perseverance, and deign that I may render myself to Him a faithful witness until my passing away for the sake of my God.

59. And if I ever took example by anything good for the sake of my God, whom I love, I beseech Him to grant me that I may shed my blood with those *strangers* and captives for His name's sake, even though I should be without burial itself, or that my corpse should in most miserable guise be divided limb by limb amongst dogs and fierce beasts, or that *the birds of the air should devour it*. I maintain as most certain that if this should happen to me I shall have gained my soul with my body, for without any doubt we shall rise again on that day in the brightness of the sun, that is, in the glory of Christ Jesus our Redeemer, *as sons of the living God and joint heirs with Christ and conformed to His image* as it will be, *since of Him and through Him and in Him* we shall reign.

60. For the sun which we see, by God's command, rises daily for our sakes, but it will never reign, nor will its splendour *last*, but all who adore it shall be brought miserably into dire punishment. But we who believe in and adore the true sun, Christ, who will never perish nor will anyone *who does His will*, but such an one will *endure for ever*, even as Christ also *endureth for ever*, who reigneth with God the Father Almighty and with the

Holy Ghost before the world began, and now and for ever and ever. Amen.

61. Behold, again and again, I shall briefly declare the words of my confession. *I testify* in truth and in joy of heart, *before God and His holy angels*, that I never had any motive, except the Gospel and His promises, for ever returning to that nation from whom on a former occasion I with difficulty escaped.

62. But I beseech those who believe and fear God, whosoever shall have deigned to look into or receive this document, which Patrick the sinner, unlearned, as is manifest, wrote in Ireland, that no one ever say that it was my ignorance that did whatever little I have done or demonstrated according to God's will, but consider ye, and let it be most truly believed, that it was the *gift of God*. And this is my confession before I die.













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